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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA

JUST PUBLISHED! !

Gregorian Chant

VOLUME TWO

**A STUDY OF PHRASEOLOGICAL RHYTHM,
PSALMODY, FORM AND AESTHETICS**

by

JUSTINE B. WARD

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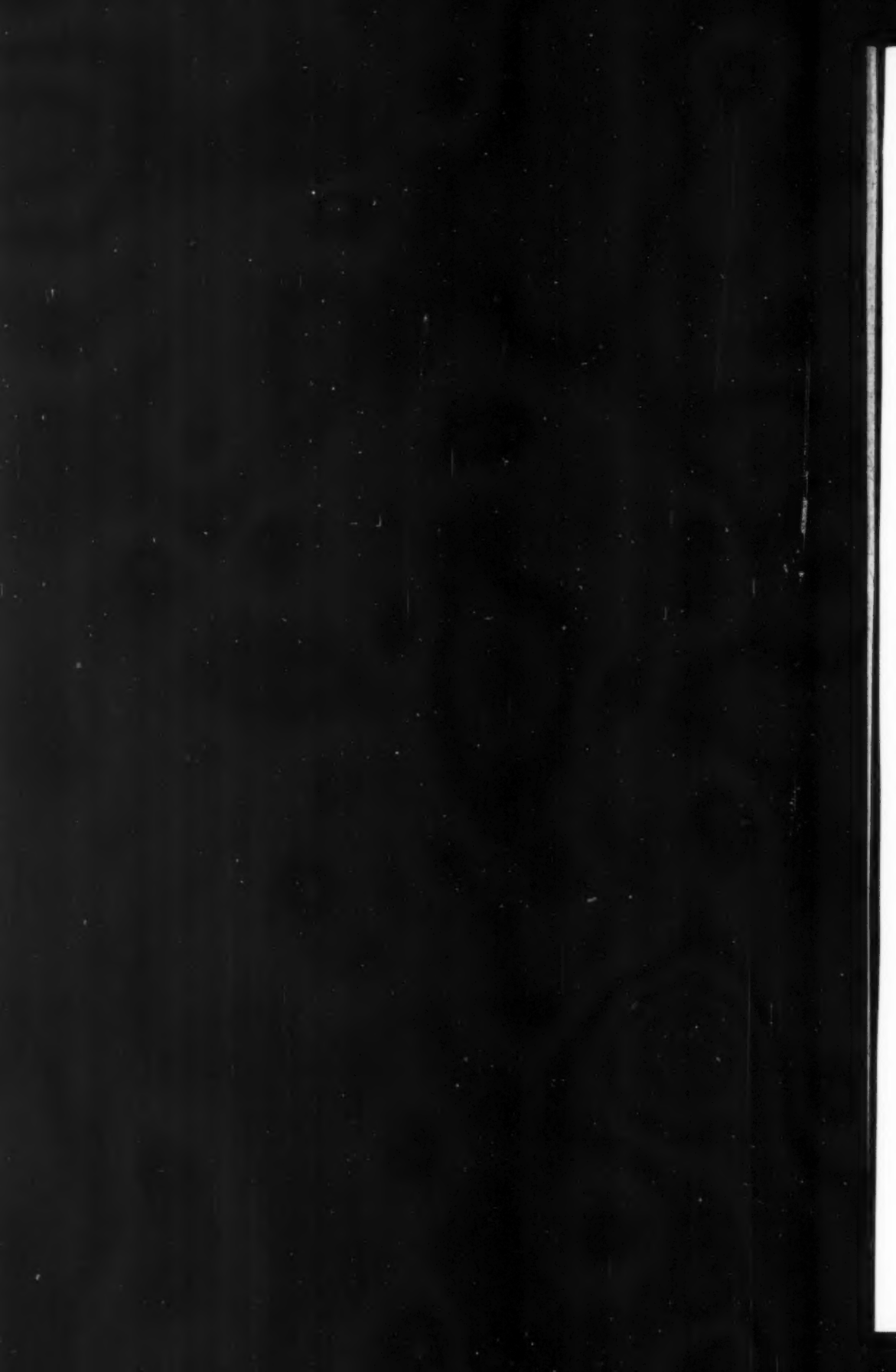
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The United States National Commission for UNESCO and the N. C. E. A.

By EDWARD V. STANFORD, O.S.A.

*Rector, Augustinian College, Washington 17, D.C. and
Member, United States National Commission for UNESCO*

OVER three years ago, in July of 1946, the Congress of the United States, in providing for membership in the United Nations Educational, Scientific and Cultural Organization, authorized the appointment of a National Commission for UNESCO. Membership thereon was limited to a hundred citizens and the method of appointment was carefully worked out in the enabling legislation to provide sixty representatives from principal national, voluntary organizations; twenty-five representatives of Federal, State and Local governments and fifteen persons to be selected at large. All appointees presumably must have definite interests in educational, scientific and cultural matters.

The charter of UNESCO itself, largely under the impetus of American thinking, made provision for such national commissions. It was expected that they would be able to cooperate directly with their governments in the work of UNESCO and make it possible in a realistic way for "peoples to speak to peoples" rather than for governments to speak to governments. It was fitting that from the very beginning of United States participation in UNESCO, the National Commission should play, as it has played, an important part. In fact, the workability and efficiency of our own National Commission has stimulated and given impetus to the establishment of similar commissions in other countries. At present few member countries are without their own National Commissions. In the beginning, however, there were few national commissions because they are not mandatory.

The U.S. National Commission has the mandate by law to act in an advisory capacity to the United States delegation to the General Conference of UNESCO, to advise the Department

of State in matters relating to the organization, and to serve as the liaison agency between the organization and interested groups and individuals throughout the country. The Commission is assisted by a staff of full-time specialists which has been established in the Department of State with the function of carrying out the government's responsibilities to the organization as well as serving as the Secretariat of the National Commission.

THE TASK OF UNESCO

UNESCO is founded on the belief that suspicion and mistrust between the peoples of the world have all too often led to war and, therefore, the defenses of peace must be constructed in the minds and hearts of men. To promote understanding among all peoples, to help remove the tensions which lead to war, to foster cooperation among the peoples of the world in providing better living conditions and a fuller life—to translate this into a program in which *all* may participate—this is UNESCO's task. It is my conviction that the United States National Commission has fully grasped the magnitude and the implications of this task. At the first and second meetings of the Commission there was considerable vagueness about objectives and a noticeable partisan spirit along organizational lines particularly in regard to public school and labor interests. By the third meeting the Commission seemed to have outgrown this narrow outlook and worked together as a homogeneous whole in a way that befits such a responsible body of public-spirited citizens. The Commission has come to realize that there is no ready-to-wear program available. The program must be made-to-order to fit the needs of the many different groups and institutions in this country. This is a task in which all must cooperate.

OPPORTUNITY FOR CATHOLIC SCHOOLS AND COLLEGES

It is my conviction that the cooperation of Catholic schools and colleges with UNESCO must not be perfunctory. It should be positive and challenging. We have more to contribute to international understanding because we are members of a supernational Church and we have brothers in the faith in every country on earth. For a similar reason we have more at stake in international cooperation and in the UNESCO goal than any

other group and, it seems to me, we have more to gain from the successful promotion of such a program. Our ideals in promoting understanding, brotherly love and tolerance of all races and peoples can be so inspiring and purposeful. They must not rest on the vague humanitarian philosophy which hampers the presentation of these ideals in non-religious schools. They can be presented best as stemming directly from the teachings of Christ.

MEMBERSHIP OF THE NATIONAL COMMISSION

Initially, the Department of State had the difficult task of designating fifty national organizations which were deemed able to make real contributions to the program of UNESCO. Each of these organizations in turn nominated its own representative who was then officially appointed or confirmed by the Department of State. The National Commission was in turn empowered to select ten additional organizations. After this initial selection, it is up to the Commission itself to provide for rotation of representation by national organizations within the framework of the enabling legislation. This provides that no one person can serve more than two three-year terms in succession and that there be some rotation in the national organizations empowered to nominate representatives to the Commission.

When the Department of State published the list of fifty national organizations which had been selected out of hundreds, two Catholic agencies were on the list, the National Catholic Welfare Conference and the National Catholic Educational Association. Monsignor Frederick G. Hochwalt was selected as the representative of N.C.W.C. by Cardinal Stritch, then Chairman of the Administrative Board of the Conference and the writer was designated to serve as the representative of N.C.E.A. by Archbishop McNicholas, President General of the Association. There are at least two or three hundred national voluntary organizations in this country which, in one way or another, are interested in the work of UNESCO. Consequently, representation on the National Commission is a coveted position.

Membership on the National Commission is no *pro forma* matter. Attendance at each session of each meeting is carefully checked and made a matter of record. (Substitutes are not admissible.) The absence of an organizational representative

from two meetings is sufficient reason for dropping that organization. To date (Sept. 15, 1949) there have been seven commission meetings, three in Washington, and one each in Philadelphia, Chicago, Boston, and Cleveland. In addition to regular attendance at meetings, periodic reports are required from each member of the Commission both as to the activities of his organization and his personal activities in advancing the cause of UNESCO. In addition there is steady correspondence from the UNESCO Relations Staff in the Department of State and voluminous reports to be read.

REPORTS ON N.C.E.A. ACTIVITIES

As the representative of N.C.E.A. my chief difficulty has been to get definite, factual information about the activities relating to UNESCO carried on by Catholic schools, colleges and universities. On group projects this information is readily available. For instance in the last report to the UNESCO Relations Staff at the Department of State, it was possible to mention that Catholic colleges had made available for the year 1949-50 a total of 478 scholarships to foreign students. Of this number 116 scholarships were designated for DP students and the remainder were for students from other countries. Catholic colleges and universities have also been very liberal in finding places on their teaching staffs for D.P. and other refugee intellectuals from Europe. During the past scholastic year alone, through a project of the Catholic Commission on Intellectual and Cultural Affairs, forty positions for displaced scholars were obtained in Catholic colleges and universities. However, random correspondence with college administrators seems to indicate that this is only a fraction of the total number of European intellectuals who have found sanctuary and opportunity for a new life in Catholic educational institutions. There are also the various relief activities in sending abroad food, clothes and educational materials, which have been carried on very successfully in our schools in cooperation with the Commission for International Educational Reconstruction, War Relief Services of N.C.W.C. and others. All such activities have definite UNESCO implications and ought to be recorded as such.

FURTHER ACTIVITY REQUIRED

It is with regard to individual initiative in our various schools, in using curricular and extra-curricular channels to build sympathetic understanding of other races and peoples, that there is apparently need for greater stimulation. This is the area where ideas and suggestions are most needed. On the elementary and secondary school levels the problem is quite difficult and calls for imagination and resourcefulness to work UNESCO projects into the regular school pattern. It has been done, however, in outstanding instances that have come to our attention. Undoubtedly, there are many instances for which no record is available at N.C.E.A. headquarters because no one has taken the trouble to report them.

On the college and university level the problem is much easier. There are so many academic courses in college programs which can readily be given a UNESCO slant. There are also International Relations Clubs, Forums, Speakers' Bureaus, Seminar groups, dramatic activities, and the like which can readily be utilized to advance UNESCO objectives. Undoubtedly all these opportunities and others are being used on many Catholic college and university campuses. But N.C.E.A. headquarters needs to be informed of them so that it may act as a clearing house to pass on the information to others.

If N.C.E.A. is to justify a continuing place on the U.S. National Commission such information must be assembled. General appeals to our schools to send in such information has produced only scattering reports. There seems to be a need for a well organized annual survey.

At the Annual Meeting of the Department of Superintendents of the N.C.E.A. held in Washington in November, 1948, a Resolution was passed which recommended

"That the Superintendents encourage their schools to study the program of UNESCO and apply it locally as effectively as possible and report the same to the national office of N.C.E.A."

The Secondary School Department also adopted an appropriate Resolution during the 1949 Annual Convention of the N.C.E.A. in Philadelphia which I take the liberty of quoting:

"Whereas Catholic education in the United States has always stressed the teaching of the duties and responsibilities of good citizenship, as evidenced in community, national, and international relationships, be it resolved that we, as Catholic educators, deepen and strengthen our teaching of Christian obligations of citizenship in the secondary schools in order to provide firm foundations for democratic action in our American society: be it further resolved that we foster better understanding of world relationships by utilization of the resources of the United Nations Educational, Scientific and Cultural organization, as interpreted by standards of Christian philosophy, in order to establish and maintain world peace."

Both these resolutions can be commended most heartily to all departments of N.C.E.A. and to all member schools and colleges. There is need not only to study and further the work of UNESCO but there is need also to set the light out in the open for all to see.

A Quality Of The Spirit

There are some people who have the quality of richness and joy in them and they communicate it to everything they touch. It is first of all a physical quality; then it is a quality of the spirit. It is probably the richest resource of the spirit; it is better than all formal learning, and it cannot be learned, although it grows in power and richness with living. It is full of wisdom and repose, since the memory and contrast of pain and labor are in it.

People who have this energy of joy and light draw other people to them as bees are drawn to ripe plums. Most people have little power for living in themselves, they are pallid and uncertain in their thought and feelings, and they think they can derive the strength, the richness and the character they lack from one or these vital and decisive people. THOMAS WOLFE in *The Web and the Rock*. (Harper)

The Catholic Teacher's Dignity and Glory

By REV. DOMINIC J. UNGER, O.F.M. Cap.

Capuchin College, Washington, D.C.

THEY were turbulent times in France when the Provident God raised up a heroic woman to help priests, Mary Magdalen Postel. Pius XI in his sermon for the canonization of this Saint said she had become in a certain fashion a partaker of the priestly office by announcing the eternal truths to the people.¹ And because, among other aids to priests, she taught the catechism to the faithful, both Pius X, in the Brief for beatification, and Pius XI, in the Decree for canonization, said she could rightly be called Virgin-Priest (*Virgo Sacerdos*).² Since the Supreme Pontiffs wish all Sisters to imitate this Saint, and other Saints who performed similar functions in the Church, this title of Virgin-Priest can be given to all Sisters because of their teaching.

In September thousands of Sisters again stepped into classrooms all over America. They will again teach numerous children the Christian as well as the American way of life. At the beginning of the school year it will be well to reconsider the dignity and glory of the Catholic teacher as motivation for renewed interest in this apostolate for Christ and country. Though I have in mind chiefly the Sisters, because of their majority, I do not speak of them exclusively. I include the teaching Brothers, and even the Catholic lay teacher. For the sake of brevity all three will be called the Catholic teacher.

Every Christian lay person shares in the priesthood of Christ by being baptized into Christ and made capable of active participation in the life of the Mystical Body, by being anointed with the oil of Confirmation and so sealed with the sign of a soldier of Christ, which makes him fit to fight Christ's battle and to spread His Kingdom on earth.³

¹ *Acta Apostolicae Sedis*, 17 (1925) 219.

² *Acta Sanctae Sedis*, 41 (1908) 751; A.A.S. 16 (1924) 406.

³ Cf. Pius XII, *Mystici Corporis*, (NCWC, n. 18); and *Mediator Dei*, (NCWC, n. 22; 86-99; Pius XI, *Ubi arcano Dei*, A.A.S., 14 (1922) 695.

The Catholic teacher shares in that priesthood of Christ in a special degree, especially the Sister and Brother who engage in teaching as an exclusive profession. Because of their activity in spreading the Gospel and saving souls, this is more true of them: "You are a royal priesthood, a holy nation" (1 Peter 2:9).

So, though these have not the special powers of an official priest of Christ, received through ordination, they do share in those priestly powers very really. Though they do not mount the altar steps to offer the Holy Sacrifice, they prepare boys who will. Though they do not ascend the pulpit, they teach the word of God abundantly. Though they do not baptize the babies, they educate the future parents who will see to the baptism of their babies in due time. Though they do not forgive sins in the confessional, they prepare the consciences and hearts of the tots to make good confessions. Though they do not have the joy of placing the Sacred Host on the tiny tongues for the first time, they have the honor and joy of preparing them for that happiness.

That through this apostolate of teaching the Catholic teacher shares in the priesthood of Christ in a special degree is the repeated doctrine of the Popes. We heard what Popes Pius X and XI said of Mary Magdalen Postel. Pius XI in the sermon for the canonization of Lucia Filippini, who was noted for her teaching and forming of teachers, said she was like a missionary in her work of giving Christian doctrine.⁴ The decree for the safe procedure in the beatification of Bl. Joanna Elizabeth Bichier spoke of the "noble school of the apostolate" in which she was engaged.⁵ When the cause for the canonization of Bl. Magdalen Sophia Barat was resumed, the Sacred Congregation of Rites spoke of her, and others like her, as teachers of faith and chastity, and that through their new offspring, through their works of charity of all kinds, especially through the education of girls, in secular and religious subjects, they increase and make illustrious the Christian family.⁶ Our present Holy Father, in the beatification of Bl. M. Teresa of Jesus (Alexia Le Clerc) gave the Church's mind briefly in these words:

⁴ A.A.S., 22 (1930) 292.

⁵ A.A.S., 26 (1934) 443.

⁶ A.A.S., 2 (1910) 684.

She, to use the words of the Liturgy, is the wise virgin and one of the prudent virgins, of the beautiful number of those who, since they have educated many souls, even many generations, to justice, will shine for all eternity (cf Dan. 12:3). Of a truth, Christ the Lord wished to have, together with the Apostles and men disciples, also women disciples in his little company (Luke 8:2-3; 24:10; etc.), and to these latter no less than to the former the same Teacher addressed this divine and sweet promise: "...whoever carries them out and teaches them, he shall be called great in the kingdom of heaven" (Matt. 5:19).⁷

From Pius X till the present Pope, in many documents for beatification and canonization of many women noted for their apostolate of teaching and of founding teaching Sisterhoods, the Popes have clearly indicated that these share in the priestly office of teaching. But for the Brothers, too, they have a word. The present Pope, in the Apostolic Letter for the beatification of Brother Benildes of the Christian Brothers, said that "the humble Brother was responsible by his teaching for many priestly and religious vocations, and was an exemplar to all, so we can rightly apply to him the words of Daniel 12:3: "They that instruct many to justice shall shine as stars for all eternity."⁸ Lay people, on their part, who engage in teaching for Christ share in this priestly apostolate. In the Apostolic Letter for the beatification of Contardo Ferini, the Holy Father wrote:

This [office of teaching] belongs properly and especially to the priests, as the successors of the Apostles; but the most merciful God, since He directs all people to their proper end fittingly and wisely, often raises up men, who though not adorned with the priesthood, excel in holiness of morals and sound doctrine. Their work, as an aid to the priestly ministry, becomes an example for, and is to the advantage of, the Christian people.⁹

When speaking of the apostolate of teaching we do not restrict the term to the act of giving out information in the classroom. No, this apostolate must necessarily include, if it is to be complete and Christlike, the apostolate of good example, of suffering and of prayer. Always the Catholic teacher must be able to invite his pupils with Christ's words: "Follow me" (Matt. 10:38). With St. Paul he must be able to challenge:

⁷ A.A.S., 40 (1948) 228f.

⁸ A.A.S., 40 (1948) 322.

⁹ A.A.S., 40 (1948) 18.

"Be imitators of me as I am of Christ" (1 Cor. 11:1). In the teacher the personality of Christ must be mirrored for the pupil.

Always the Catholic teacher must be interested in the apostolate of suffering for his pupils. Through the sacrifice of his trials and labors, he must help "fill up what is lacking of the sufferings of Christ for his body" (Col. 1:24).

Always the Catholic teacher must interest himself in the apostolate of prayer for his charges. Through a sincere and interior prayer-contact with Christ, he must endeavor to obtain Christ's blessings for them in their struggles with books and virtues. This triple apostolate of example, suffering, and prayer, is like three clear springs that flow through the garden of teaching to refresh it, to water it, to make it productive of much fruit. Without it there will be growth, but a deformed and wild growth. Without it there will be noise, but no harmonious music of soul and mind.

And really, in this noble apostolate of teaching, Catholic teachers achieve the same effects as the priests though not always with the same efficacy. They help to save immortal souls. And through meditation they know well the value of one immortal soul. It was Bl. Julia Billiard who said to her Sisters: "God has destined us to procure the salvation of many souls; and if we were to save only one soul, would not Jesus Christ have shed all His blood for even one soul?" When a teacher saves the soul of one pupil, she is saving many souls, because this one pupil will have a good influence on those at home, and later in his own home, or as a Sister, or Brother, or priest. The influence of the Catholic teacher progresses by geometric proportions. Again Bl. Julia Billiard is to the point: "It is by educating the young that we are called to rear Christian mothers for Christian families, and thus save souls that would otherwise be lost."

These teachers save the souls of children by helping them build character. They do not merely pour information into their tiny minds; they try to induce them to put the information into practice. They educate the entire soul to live the Christ-life. In St. Paul's words, they desire to form Christ in the souls of the children (cf Gal. 4:19). This molding the minds of the little ones, this impressing a noble character on their hearts, this giving ideals to those dear to Christ, is a grand vocation. It puts the teacher among the artists. To chisel a beautiful

statue like Michelangelo's *Pieta*, is art: it is greater art to chisel the Heart of Christ from the heart of a child. To paint the face of Christ like Guido Reni's is to produce a masterpiece; to paint the living image of Jesus on the immortal soul of a child is to produce a far nobler masterpiece. To compose a symphony like Beethoven's Fifth is a work of beauty: to help a child live a soul symphony that will delight the Heart of God forever, is a much more beautiful creation. The stone of Michelangelo's *Pieta* will one day crumble to dust, the canvass of Guido Reni's Christ will corrupt; the symphonies of Beethoven will be forgotten when Gabriel blows his trumpet; the soul of the child a teacher taught to re-live Christ will live through endless ages.

Not a few of the children will do more than just get inside the gates of heaven. Many will attain heroic holiness on earth and lofty happiness in heaven. If the perfection of a soul delights God so much, why should not the task of helping it to achieve perfection be a divine vocation? The Little Flower is an honor to God, to be sure; but she is also the glory of the Nuns who taught her as a child.

In the letter for the beatification of Mary Magdalen Postel Pope Pius XI said that "the life of these Saints (Mary Magdalen Postel and Magdalen Sophia Barat) should daily be present to those children that they may know how necessary it is for the secular studies, too, to be founded on Christian catechism, so that the pupils will become very good citizens."¹⁰ The Sisters and Brothers in America have an opportunity to do this because in our educational system they teach both religious and secular subjects. The secular branches when taught in a school where religion is given its rightful place of honor are set in their proper atmosphere: they are duly linked to their ultimate goal. The influence of the Sisters and Brothers on civil society and culture in America cannot be calculated by the mathematics of this world. No other group of teachers has the same potentiality for preserving genuine civilization and culture, and for perfecting it. If an "ordinary" country school teacher could be motivated by the thought of being the greatest potential in-

¹⁰ A.A.S., 16 (1924) 418.

fluence today, next to a mother, the Catholic teacher should feel that motive double its force.

Through this teaching apostolate the Catholic teachers help not only those whom they teach but themselves as well. Teaching develops their minds and broadens their field of knowledge. The thought and realization of one's influence as a teacher offers supreme satisfaction. As a lay teacher once remarked,

I hope to go on teaching because it offers a full and satisfying way of life. Happiness largely depends upon whether one can find work so big that he can lose himself in it. For me, teaching has provided that opportunity. Whatever of goodness and truth I can pass on to children may be multiplied in their destinies a thousandfold.

Teaching for the Catholic Church offers the teacher the personal advantage of helping him achieve holiness. The Catholic teacher has not chosen a purely contemplative life but the mixed apostolic life of Christ Himself. For him teaching is a must as a means toward perfection. If he will but allow it to draw him closer to Christ, it will do so. Teaching religion will give him a clearer understanding of the truths and practices that he must live by. This deeper knowledge will aid him immensely in sanctifying himself. Then, he will be constantly reminded of God's presence. How can he forget it while working with children and youth! And how we insist that the remembrance of God's presence is an indispensable aid to holiness. At times there may be in the crowd a gangster. But often enough, if not always, there will be present those youthful idealists in the spiritual life who can be a spur to the teacher's occasional sluggishness.

Love of God *is* holiness. Teaching is a marvellous opportunity for expressing that love. Often have the Popes noted this when beatifying and canonizing the Sisters who excelled as teachers. To teach for Christ's Immaculate Spouse is fulfilling the New Commandment (John 13:34). It is a sacrificing charity, surrounded by trials and temptations that often call for heroic patience and demand a selfless soul. The Catholic teacher's career then takes on the glory and appeal of the Sacrifice of Christ on the Cross.

This help that teaching is toward holiness begins not with the actual teaching in the classroom. No, it begins with the studious preparation necessary for teaching adequately. To

study diligently means to perfect oneself by increased knowledge, by mortification, by sacrifice of time and pleasure by the practice of many other virtuous acts.

Whatever the rewards of teaching in this life, they can never compare with the reward of increased happiness in the life to come. Jesus promised that those who would give a drink of cold water in His Name, would be rewarded as if they had given it to Him personally (Matt. 10:40-42.) By teaching His truths to the little ones Jesus loves so much the Catholic teacher gives them to drink of His living water of grace (John 4:10). Jesus will give a reward in keeping with the kindness to Himself. Through Eternal Wisdom we have this promise: "They who explain me, shall have life everlasting" (Eccl. 24:31). And the Catholic teacher's life everlasting will be "more abundant" (John 10:10), because of the arduous nature of the work and because of the many more opportunities of meritorious acts.

Then, too, there will be a special kind of happiness for the Catholic teacher. Theologians hold that a special glory is given to Martyrs, Virgins, and Doctors, represented by a special halo. The Scriptural warrant for the Doctor's halo is Daniel: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity" (12:3). This passage has been quoted often by the Popes when speaking of the reward given to the saintly and sainted Sisters who taught for Christ and His Church.

Besides, the Catholic teacher will have an increase of joy in heaven from the fellowship with the many pupils he taught. Fellowship with the Saints as a source of eternal joy is a frequent thought in the Sacred Liturgy. Surely, the teacher develops a spiritual kinship with his pupils and will be allowed to share their enjoyable converse in heaven. The Blessed Mother of the Apocalypse (12:1) wears a crown of twelve stars. This starry wreath is a symbol of the twelve Apostles, who in turn represent the whole Church, all the saved. These are her joy and glory. The Catholic teacher, sharing as he does in Mary's glory, will wear a crown of all the immortal stars that he helped to save. In St. Paul's language these will be his "crown of glory" (1 Thess. 2:19). Bl. Julia Billiard has a statement that is to the point: "And how great will be your joy

on the day of judgment, when all the souls of all these little ones will surround you and thank you for having shown them the way to heaven."

Not least among the motives for a Catholic teacher should be the galaxy of immortalized models, whom the Popes of especially the last five decades have been bringing to the attention of the whole world. It is an imposing list. Among the Venerables there are Anna Mary Javouhey, Catherine Volpicelli, Helen Querra, Joachima of Vedruna, Mary Crucified of Rosa, Mary of the Incarnation, Mary of Mattias, Mary of Jesus, Paula Elizabeth (Constance Ceriola), Rose Venerini of Viterbo, Teresa Valsé Pantellini. Among the Blessed are Bartholomew Capitanio, Joanna Elizabeth Bichier des Ages, Julia Billiard, Mary Domenica Mazzarello, Mary Teresa of Jesus (Alexia Le Clerc), Mary William Emily of Rodat, Paula Frassinetti, Philippine Duchesne. Among those who have been given the full honors of the altar are Angel Merici, Frances Xavier Cabrini, Joanna Antida Thouret, Louise of Marillac, Lucia Filippini, Magdalen Sophia Barat, Mary Magdalen Postel, Mary Joseph Rossello.

There will be others, many others. Among them we hope soon to see Mother Seton. Among the Brothers there is the late Bl. Benildes. And the lay Catholic teachers have an eminent model in B. Contardo Ferini.

The glory of Christ and of God must always to be ultimate end of man's living, and so, too, of a teaching career. The Catholic teacher must be a light that shines on earth to the glory of Christ and God, and a star that will shine forever to the honor and glory of Christ and God. Since teaching is such a noble work, so eminent in God's scale of values, the Catholic teacher thereby glorifies Christ and God in a most noble and eminent degree. This sublimest motive should be uppermost in the mind of every teacher.

"To teach catechism was her delight," has been said by the Vicars of Christ of many of these saintly and sainted teachers. It must be a grand feeling and a magnetic motive to realize that one is following the profession that has produced so many holy members for Christ's Mystical Body on earth and in heaven.

Development of a Sense of Responsibility in Adolescent Students

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INTRODUCTION

THE problem treated in this paper may be stated as follows: How can a sense of responsibility be developed in adolescent students? The first part of this paper will deal with developing a sense of responsibility in the individual which will give the student a realization of the fact that he is responsible for his own actions. This realization will result in a growth of the total personality of self. The second part of this paper will deal with the development of a social responsibility. Social responsibility will make the individual realize that because he is a social being, he has obligations and duties to perform as one among a group.

The adolescent is in a state of bewilderment. He is in the process of growing to maturity. Thus, as the adolescent grows, he becomes capable of more independent and self-determined action. The increase in independence is accompanied by an increasing sense of aloneness. If the adolescent attempts to recapture that feeling of "shelter" that he may have experienced as a child, he must surrender some of his independence. Thus, the adolescent increasingly faces the conflict between his striving for independence and his need for security. Therefore, there is evidence of two equally strong tendencies in the adolescent as a result of this conflict. One of them is the desire for conformity, for popularity and approval, for belonging to a group. The other is the trend towards independence, rebellion and emancipation from restrictions on his freedom.¹ One of the problems the adolescent must work out is a satisfactory balance between dependence and independence, between freedom from restraint and a feeling of security. This can be done only when the adolescent is free to figure out the solution to

¹ Rudolph Allers, *The Psychology of Character*, Sheed and Ward, 1940, p. 299.

his own problems as an individual and his own problems as one of a group.² As a result, he will become more responsible, more self-reliant; he will grow to maturity.

What is a sense of responsibility? A sense of responsibility is that constant awareness that one, as a free human being, is answerable for his free acts. A person who is responsible, according to Saint Thomas, leads a full human life, one who practices the virtue of prudence. Father W. Farrell in *A Companion to the Summa* says:

If we were to try to put this fullness of action in one word, we would have to say 'human action' or 'mature action.' It is an action that should have about it something of the maturity of God. The action we demand of a man should not be the unconscious activity of a tree in a high wind, the narrow efficiency of the brute, not the childish indirection of the infant. It should be responsible, effective, goal-gaining. In a word, we demand an action proper to the image of God; an action proceeding from intellect and will, as God's actions proceed, deliberately, and to ends worthy of such an agent as a man.³

If the virtue of prudence is a virtue characteristic of a mature man, why expect it of adolescents? Because the adolescent grows each day towards maturity. "It takes a man a long time to grow up,"⁴ says Father Farrell, and he must exercise virtue a long time before he is mature. "We do not expect a child to produce the works of a man, to have the endurance or intelligence of an adult."⁵ But he must strive towards maturity. If he never starts, he still will be a child at the age of fifty. Those who educate young people must do all in their power to educate them into mature intelligent human beings—beings that are prudent, those who habitually judge the right means to the end.⁶ Let it be understood that this education can not be forced upon an individual. The individual should be free to develop fully.

I. *Development of a Sense of Responsibility in the Individual*

The development of a sense of responsibility is a matter of education of the will so that the individual will become answer-

² *Ibid.*, p. 297.

³ Walter Farrell, *A Companion to the Summa*, Sheed and Ward, 1945, p. 142.

⁴ *Ibid.*, p. 156.

⁵ *Ibid.*, p. 160.

⁶ Hans Meyer, *The Philosophy of Saint Thomas*, Herder Book Co., 1944, p. 405.

able for his actions irrespective of their nature. Father F. J. Kieffer says:

Education of the will consists in awakening it, in making it 'automotive,' so that acts performed by it will be in reality its own acts.⁷

From an early age parents and teachers must train the child to assume responsibility for his physical health. He must learn the inconveniences which arise from the neglect of good health habits as well as the benefits accrued from acquiring good health habits. Supervision is necessary in this education, but a too solicitous attitude on the part of his elders is detrimental.

Likewise, the adolescent must be made to assume responsibility for his intellectual growth. This cannot be done by constant recommendations and moralizations to that effect, but by presenting a challenge, making pupils feel that every serious effort they are making increases their personal worth while every neglect of effort diminishes personal worth regardless of social pressures that are strong at the adolescent age. An effective way to develop this sense of responsibility for intellectual growth in the individual is to make him conscious of his personal growth. In this matter Father F. J. Kieffer says:

For no sooner does he (the individual) realize that he has advanced a step, than he feels himself capable of further progress. He feels, too, that this progress depends upon himself, that further progress requires nothing more than his determined purpose to employ the means which have thus far proved effectual.⁸

This will not make the pupil an intellectual prude. The educator must make him feel that self-improvement is well within his powers, that it is his obligation to develop his talents to capacity. Some pupils will be motivated by difficult tasks, while others must be presented with attractive ones.

The adolescent must also realize that he is responsible for his moral progress. This can not be done through compulsion. It is done by directing the child's conscience intelligently, by making him see his faults and failings, but also by making him see his good qualities so that, little by little, he will see for himself the necessity of becoming better. Educators must avoid being directive in dealing with the adolescent. Some adolescents may

⁷ F. J. Kieffer, *The Child and You*, Bruce Publishing Co., 1941, p. 112.

⁸ *Ibid.*, p. 114.

revolt under directive type of treatment, while others may rely so completely on the elder that they will never grow in self-reliance or initiative.⁹

The will to practice religion is strong in the adolescent, although, because of his greater mental development, he may question the faith. From an early age on, the child should be made to realize that religion is a personal affair and that a person living away from God leads an incomplete and useless life. This does not mean that the adolescent, once he reaches that age, may be left alone with his own notions in respect to religion. But oftentimes the truths of religion are presented in such a way as to make the adolescent believe that religious duties are only restrictions on his independence and if he does not tend to them, he will suffer eternal damnation. He is not impressed with the fact that unless these duties are well performed, he will not live a *full*, responsible life. As Father F. J. Kieffer again states:

... He (the individual) must be made to understand that 'to serve God is to reign' and that the man who loves God will find in this love his own perfect achievement, and that the man who sacrifices himself to the service of God will be raised through that service to the level of a human being and will be given a dignity unattainable apart from God.¹⁰

Therefore, religion must not be presented as an irksome and burdensome task; but rather the child should be made to feel responsible for his soul and made to realize that the sound practice of the religious truths, whether that be hard or easy, will assure him of the eternal destiny of that soul. The adolescent tries to discover the reasonableness of his faith; it should be presented to him in that way. If our religious truths are presented to the adolescent in an adult way, he will be more apt to understand them as a means to attain his final end.

The attitude of teachers toward the adolescent in his growth in responsibility is one of understanding. First, the teacher must understand each adolescent individually, and secondly, the teacher must understand the conditions necessary for the development of a sense of responsibility.

Understanding of adolescent behavior will make the teacher realize that the adolescent's responsibility will become stronger

⁹ *Ibid.*, p. 116.

¹⁰ *Ibid.*, p. 118.

when his elders accept him as capable of assuming responsibility. Elders must have faith in the adolescent, faith in his striving to become mature. Father J. G. Kempf describes this faith in the adolescent as something more than faith in youth in general. "It is a recognition and approval of the possibilities of the individual adolescent. Inasmuch as youth is particularly given to depression and lack of confidence, the confidence of teachers and parents is doubly necessary."¹¹ The adult must also realize in dealing with the adolescent that he is an adult in the making. Reverend E. R. Hull says, "...we should treat the boy as an imperfectly developed man—but still as a man, because he possesses all the essentials which go to the making of a man."¹² Responsibility grows with the experiences of life. It does not come only with the advancement of years, but with the realization of a *full* life. The youth should be taken seriously, given important duties to perform. In this performance he will blunder and commit faults, but the adult must understand the adolescent's faults. The adolescent has confidence in the adult who sees his faults but also who sees beyond them and still has faith in him in spite of his slow progress towards maturity. Understanding, interpreted as love for youth, is essential in dealing with the adolescent. This love should not show itself by favoritism or by over-anxiety, but rather by a sincere, benevolent kindness and a desire to help.¹³ The teacher must also understand the adolescent's attempts at exerting his independence and not assume that his authority is being encroached upon. If the adolescent is exercising his independence by an unhealthy attack upon the authority of the teacher, the teacher should supply other opportunities for the student to practice wholesome initiative.¹⁴ On the other hand, the adolescent should be well convinced that independence consists in accepting responsibility for one's acts regardless of what the group thinks. He should be convinced that true independence means to be able to stand on his own feet and do

¹¹ Joseph G. Kempf, *Helping Youth to Grow*, Bruce Publishing Co., 1934, p. 7.

¹² Ernest R. Hull, *The Formation of Character*, Herder Book Co., 1921, p. 59.

¹³ J. G. Kempf, *op. cit.*, p. 9.

¹⁴ Raphael C. McCarthy, *Training the Adolescent*, Bruce Publishing Co., 1941, p. 94.

his own thinking. He should be made to feel that if he is slavishly influenced by what others of his age do or say, he will never grow to maturity.¹⁵

Teachers should also understand the conditions necessary for the development of a sense of responsibility in their pupils. Responsibility cannot be borne without power and freedom.¹⁶ Teachers who are convinced that pupils are capable of assuming responsibility will give them the power and freedom to do so. In fact, freedom to act is one of the pre-requisites for a responsible act. To feel free to act is one of the ways by which adolescents can keep mentally happy.¹⁷ The adult must be careful not to make all the decisions for the adolescent under his care. He will never mature if all his decisions are made for him. Guidance is necessary, but it should be as non-directive as possible. Young people should be given the freedom to make choices and then let to suffer the consequences thereof. These decisions should be on matters of little consequence at first, and wise guidance is *always* necessary.¹⁸ The teacher or parent who can release some of his authority to the child will do much to encourage the child to become responsible for his actions. Each individual adolescent has a right to the opportunities which will give him a chance to develop responsibility; namely, a secure home, a cooperative school, and a reasonable amount of social activities.

II. *Development of a Sense of Social Responsibility*

The adolescent must not only be educated to live a worthy private life, but he must also become aware early in life of his social responsibilities. He must realize he is not alone in his group, that others depend on him and that he depends on others. Man is by nature a social being. By reason of his sociableness he has obligations and duties towards the social groups to which he belongs. He also has certain rights as a member of society. As a social being he takes his place as

¹⁵ F. J. Kieffer, *op. cit.*, p. 124.

¹⁶ S. R. Slavson, *Character Education in a Democracy*, The Association Press, 1939, p. 168.

¹⁷ Fowler Brooks, *The Psychology of the Adolescent*, Houghton Mifflin, 1929, p. 515.

¹⁸ Galen Jones, "The Role of the American High School in Developing Social Responsibility," *The Bulletin of the National Association of Secondary School Principals*, 31 (1947), p. 12.

one of the group, lives by the group and gives life to the group. The adolescent, as a Christian, must become aware of his brotherhood with Christ. Adolescents are usually indifferent to the social surroundings and problems of others except those of their close friends. A social sense of obligation must be directed toward all their fellowmen without exception.¹⁹ The realization of one's social obligation, to identify oneself with the group, to possess a social attitude, are all requisites of social consciousness. The first step, therefore, in developing a sense of social responsibility is to develop social consciousness by making the individual aware of the social problems that are truly significant. This can be done by serious study of one's environment. Through this study, the adolescent will see that some people live individualistically, not altruistically. As a Christian, the individual will see that he must be socially responsible for the welfare of his fellowman in order to live a Christian life. Therefore, he will want to do something to better the group to which he belong.²⁰ This awareness of problems of social significance of events can be acquired by identifying problems, exploring their ramifications, locating, organizing and interpreting pertinent data which are found in connection with them.²¹ As part of this study, the adolescent should be aware of the facts, remember them and compare them with previous data about similar events. The problems studied must be the ones closest to the adolescent's life, the ones which the adolescent can fully understand because he is a part of them. These problems will concern his school and home life. There are numerous activities in school life that, if properly organized, can train for social responsibility, namely, recreational activities, social activities, club life, cooperatives, student council activities, and religious activities. Frequently, organizations that promote these activities do not contribute to the common good because they are not in the hands of generous responsible students. It is precisely problems arising from school situations that can be a matter of study. This will make students interested in the welfare of their fellow students and aware of the

¹⁹ Lewis J. Putz, "Ground Plan for Young Christian Students," *The Lay Apostolate and the Priest*, Fides Publishers, 1947, p. 14.

²⁰ Eugene S. Geissler, *Training of Lay Leaders*, Fides Publishers, 1946, p. 72.

²¹ G. Jones, *loc. cit.*, 14.

inadequacies and shortcomings of the school. Likewise, home problems, in so far as they affect the whole group, should be studied.²² However, adolescents should never be held responsible for the problems arising in the home as a result of the mistakes of their parents.

The next step in developing a sense of social responsibility is to acquire the ability to analyse and interpret these social problems and to plan for appropriate action in the light of the significant data that was gathered. This can best be done when adolescents work in groups. Human nature, as already has been said, is social and demands the solidarity that comes from the community. Once all the facts concerning a problem are gathered, a committee can reflect on them, compare them with what ought to exist, and a concrete judgment can be made. In the case of the Christian community, the young people will judge the situation in the light of the teachings of Christ. Knowledge of Christian doctrine and the life of Christ will be necessary. Guidance on the part of a priest will be imperative. This judgment will not only be a cool interpretation of facts, but appropriate plans for action will also be stated. The more willing the group is to take action to solve the problems facing them, the more socially responsible it becomes.²³

The third step in developing social responsibility is the desire and willingness to contribute to the solution of the social problems of which the adolescent is a part. This requires generosity, zeal and conviction. It will mean that the individual must perform acts of courage and charity that will put him face to face with his responsibility of loving his neighbor as himself for the love of Christ.

By training the intellect, the will, and by actual participation in the social apostolate, the Young Christian Student is prepared to be responsible for his individual actions and to assume responsibility for his conduct in a group. This three-fold formation is stated by E. S. Geissler in his book, *Training of Lay Leaders*, as follows:

²² L. J. Putz, *op. cit.*, 15.

²³ Eugene S. Geissler, *Militants*, Fides Publishers, 1943, p. 20.

- 1) The education of the individual conscience through a development of a religious social mentality—"religious social" in opposition at all times to the secular and selfish mentality which is common today. This is primarily a matter of training of the intellect.
- 2) The development of a facility in the practice of the religious social virtues of Christian charity and apostolic courage. This is primarily a matter of training the will—the acquisition of moral habits through repeated acts of virtue.
- 3) The development of the religious social leader through the formation of the complete and militant Christian. This is primarily a matter of actual training and equipment for the task ahead.²⁴

There are three stages in the development of a religious social mentality. The first stage is an awakening or a consciousness of the religious social needs in a human being's environment; the second is the correction of religious social duties in regard to the needs of one's neighbor; and the third is a religious social "way of thinking" which constantly interprets events in the light of Christian teaching.

The method of training Young Christian Students for leadership, by the very way it is organized and used in meetings, will place the individual face to face with reality. The method used to bring about this process of formation is the *Inquiry*. The observe, judge, and act method used in group meetings trains the members to be able to judge facts from a Christian angle and to formulate a plan of action suitable for solving problems. By serious group study under the guidance of a priest, the group will judge the problems it has studied in the light of the teachings of Christ. Each individual will realize that he is not only responsible for his own acts, but also he is responsible for bettering the conditions around him. When each individual is convinced that he, as member of a group, must do something about his environment and does it, then, and only then, can it be said that he has assumed social responsibility.

"The purpose of the Inquiry Method," says Eugene S. Geissler, "is not only to obtain an adequate, permanent, and Christian solution for the actual problems of an environment. . . . but also to engender in the Catholic Action man young Christian Student a sense of responsibility that will make him accept the work of apostleship."²⁵

²⁴ E. S. Geissler, *op. cit.*, p. 69.

²⁵ E. S. Geissler, *"Militants,"* p. 20.

Saint Thomas in his treatise on Prudence in the *Summa* describes the Inquiry Method. Father W. Farrell in *A Companion to the Summa* comments that there are three acts of prudence: first, to take counsel (observation) which belongs to discovery, second, to judge of what one has discovered, and third, to command, which act consists in acting upon the things counseled and judged.²⁶

Therefore, the result of this training is the practice of prudence. Is not a prudent man a responsible one? It would be wrong to believe that both the training of the will and intellect and the method used was piecemeal and to believe that one must complete one stage before the other could begin. On the contrary, each step in this training is carried on as part of the training of the whole man. The study of social problems and the action on the part of man to better these problems can and should be worked out simultaneously. This training is truly an education. It can be presented by a circle diagram and in turn compared to the cycle concept applied to teaching.

Figure 1 - The cycle concept applied to teaching. ²⁷

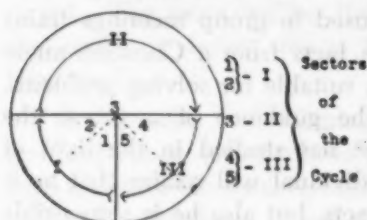
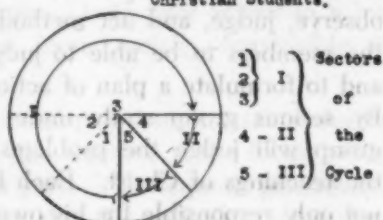


Figure 2 - The cycle concept applied to the training of Young Christian Students.



Learning Cycle	Teaching Cycle
I Stimulation	1. Exploration
II Assimilation	2. Presentation
III Reaction	3. Assimilation
	4. Organization
	5. Recitation

The Cycle Concept Applied to the Training of Young Christian Students	
I Observe	1. Observe
	2. Remember
	3. Compare
II Judge	4. Judge
III Act	5. Act

²⁶ W. Farrell, *A Companion to the Summa*, pp. 156-157.

²⁷ Adapted from William F. Cunningham, *The Pivotal Problems of Education*, The Macmillan Company, 1940, p. 448.

In the art of teaching it is the teacher's concern to realize that all learning goes on in a cycle, stimulus, assimilation, and reaction. The learning actually takes place if the pupil completes the cycle and reacts upon or responds to the material he has assimilated. Again, in the teaching cycle, the teacher must demand the completion of the cycle in some form of recitation in order to assure mastery of the unit of material presented and assimilated.²⁸ The cycle concept applied to the training of a Young Christian Student is similar. The observing, remembering, and comparing of facts can be compared to the exploration, presentation, and assimilation of material in the teaching cycle. The judge and act sectors are similar to the organization and recitation sectors of the teaching cycle. The Young Christian Student is truly responsible if he completes the cycle of training which makes him accept the work of apostleship.

CONCLUSION

The development of a sense of responsibility in an individual is a matter of obligation to develop one's self physically, intellectually, morally, and religiously. The attitude of teachers towards the adolescent in this growth should be one of deep understanding which would accept the adolescent as capable of assuming responsibility, of having faith in him in spite of his faults and mistakes. Teachers must also give pupils power and freedom to develop responsibility by delegating to them a share in their authority. The proper sense of independence should be developed which consists in accepting responsibility for one's acts regardless of what the group is doing.

Social responsibility can be developed by observing problems truly significant of the adolescent's environment, by judging them as they ought to be in the light of the teaching of Christ, and by contributing to their solution.

This threefold way of developing social responsibility is in conformity with the plan for Young Christian Student groups whose purpose is to develop "a community of responsible apostles thoroughly convinced, zealous and conspicuous by their complete dedication to student life and action, a wider circle of friends and participants interested in student action and student welfare, helping to promote the work of the leader groups—

²⁸ *Ibid.*, pp. 449-452.

all converging upon creating a school community conscious of its task—the formation of the Christian personality.”²⁰

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²⁰ L. J. Putz, *op cit.*, 17.

A Progressive Cultural Reading Plan

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THERE are two schools of thought on the matter of challenging, cultural reading. One school insists that to recommend Dante to a college freshman is madness—that to recommend it even to upperclassmen, unless they are to have the guidance of a scholarly professor, is unwise. The other school insists that it is better to challenge students of all classes with cultural reading that is both difficult and inspiring, than to encourage them to read exclusively on a less difficult level.

By vote of the Faculty last fall, Mundelein College took sides with the "other" school. Appalled that upperclassmen were getting their first knowledge of the *Interior Mansion* of St. Teresa of Avila from a light-hearted article in a leading fashion magazine—that many of them were getting no knowledge whatsoever of the writings of the great Spanish mystic, of St. Augustine's *City of God*, of Newman's *Apologia*, and of scores of other significant books, required, it is true, in certain departments but scarcely relevant in others, a Faculty committee began work on a Reading Plan which would broaden the students' cultural background and put due emphasis on great Catholic classics.

As the Plan took shape, it embodied two aspects—the preparation of an All-College Reading List, in which all departments would cooperate in so far as they could, and the introduction of a Summer Reading Plan.

Two departments—Religion and English—voted to revise their required reading in accordance with the Reading Plan, and almost all other departments contributed Special Fields Lists to supplement the Religion and General Literature lists which form the background of the Plan.

All departments contributed to the General Literature list, which, in its first printed appearance, consists of approximately 821 titles, grouped in type divisions—including Autobiography and Biography; Drama; Social and Cultural Backgrounds; Epic

and Lyric Poetry; Fiction; Literary Criticism; Education; Philosophy; Science; and Social Science.

The first six divisions of the General Literature list comprise the Freshman Reading List, from each division of which each freshman is required in her English course to read one book. A Freshman Reading List of approximately 600 titles had been in use in the English department for some years. The present list has approximately 240 titles, and several type divisions not represented on the old list; thus the freshman reads a wider variety of types of books, but her selection, say of fiction, is limited to notably distinguished writing. Quality has superseded quantity.

The Religion List embraces the requirements of all four years, each student being expected to read four books each year for her four hours of Religion credit. The Freshman Religion List includes Scripture, Converts, Apologetics, and Devotion. The Sophomores read a life of Christ; a book of Theology; a biography of a saint, and a book from a section headed Religion in the Modern World, including studies by Chesterton, Dawson, de la Bedoyer, and Monsignor Sheen.

Juniors read a more advanced volume of Theology; a book on Prayer and the Ascetical Life; selections from the Fathers of the Church, and selections from the Doctors of the Church. Seniors read the Papal Encyclicals; a volume of Church History; a book on liturgy, and a volume by one of the mystical writers.

The Special Fields sections of the List, graded for Upper and Lower division students, includes a list of generally interesting and highly recommended volumes on Art, Drama, Economics, Geography, History, Home Economics, Journalism, Music, Philosophy, Political Science, Psychology and Education, Science, and graded lists of the great foreign language classics—French, German, Greek, Latin and Spanish.

The Summer Reading Plan, introduced in June, 1949, for incoming sophomores, recommends that all incoming sophomores read, during the summer vacation, four books outside the fields in which they have taken courses during the freshman year; for example, students who elected history as a social science might read during the summer a book on economics or political science; students who elected French might read, in translation, a classic from one of the other foreign languages; students who

studied chemistry might read a book on astronomy, physics, or biology. And all are encouraged to read from the Religion and General Literature lists.

Introduced in the fall of 1948, the Plan, thus far, has presented no grave technical problems. Freshmen are required to read ten books from the list—six for English classes and four for Religion. The English and Religion teachers read the reports, grade them, and file on simple Reading Report cards the student name, the course, the author and title of the book, and the grade. Many teachers have the students themselves make out the Report Cards, filling in the grades themselves.

The Summer Reading program presents a slightly more complex problem, but it is not planned, not at least, to require written reports. Each student, when she registers in September, will fill in a Summer Reading Report, which will be available to her various instructors and, in her junior year, to her major advisor, who will have in compact form a concise record of the student's supplementary reading during her freshman and sophomore years.

There is some skepticism about the Reading Plan—and considerable enthusiasm. The Librarian reports that books are moving more rapidly than ever before, and that there is a notable demand for the volumes on the Reading List. The Freshmen, acquainted with the plan by their Freshman English teachers, have in some instances demonstrated remarkable enthusiasm. Most evident is their feeling of achievement when they have read a "great book." One freshman, writing of selections from Plutarch's *Lives*, said: "I had no idea I could be so excited about a classic. I MUST read another." They are meeting Dr. Faustus and Virgil and Raissa Maritain; Joan of Arc, Thomas More, and Agamemnon; the Venerable Bede, St. Catherine of Siena, and Gerontius; Don Quixote, Kristin Lavransdatter, and Ethan Frome. Some of the reading is hard for them. One freshman, reporting that she had not finished Manzoni's *The Betrothed* in time for the written report, explained: "But, Sister—I COULDN'T skip over it. It is the most wonderful book I've ever read. In another week, I'll be finished. All right?" The answer was—"all right."

The Plan is by no means an attempt to acquaint the students be revised from time to time as experience dictates. But it is a

start toward the development of a cultural reading program, designed to stimulate students to begin, in college, a systematic cultural reading program, which they will continue throughout their undergraduate years and their entire lives. It is the Faculty hope that the Plan will stimulate both students and alumnae, and enable various department to insure general cultural development for students with specialized interests. The science student, reading *Dr. Faustus*, finds interesting reference to alchemy—and learns from Shakespeare that even Juliet knew that the moon was inconstant; the art student finds that many noted literary contributions of Browning's were influenced by painting and sculpture; the journalism student sees a great reporter in Thucydides, and the prospective teacher finds that St. Thomas, St. Augustine, and Cardinal Newman are among her distinguished predecessors.

The Plan is no means an attempt to acquaint the students with any restricted list of "great" books; it aims, rather, to cultivate taste for vital books in a variety of fields, and to insure that they will learn something, at least, of the beauty and the value in the significant books which every educated Catholic should know.

Friends And Enemies

As to the friends and enemies you just mention, I have hitherto, thanks to God, had plenty of the former kind; they have been my treasure; and it has perhaps been of no disadvantage to me that I have had a few of the latter. They serve to put us upon correcting the faults we have and avoiding those we are in danger of having. They counteract the mischief flattery might do to us, and their malicious attacks make our friends more zealous in serving us and promoting our interest. *Benjamin Franklin in a letter to Francis Hopkinson, 1781.*

Politeness and engaging manners are perpetual letters of recommendation. *QUEEN ISABELLA of Spain.*

Evaluating Rating Services

By GENEVIEVE STENGER

IS GOOD campus copy developed or obscured in a column? Is there sufficient variety in the types of news? Are any articles tied up with city, state, and national stories? Are there any articles on general problems of education, interviews, or speeches, and are these developed in such a way as to interest a public outside the school?

To such diverse problems as these, news-rating services focus the attention of campus editorial staffs; and the question arises: Is conformity to the standards of a critical service essential in accomplishing the purpose of a publication?

News-rating, simply stated, is the evaluation of publications by an association which analyzes, criticizes, and rates the material from an objective standpoint. The purpose of this procedure is to bring about continued improvement in school publications.

As a preliminary objection, one observes that every school publication with publicized rating receives a top or near-top rank. It would seem, consequently, that one had but to mail out "Woodcrest Banner"—or any school newspaper, magazine, or yearbook—and then sit back with no concern until the decision should have been made: highest possible or second highest possible rating. Are there no lower rungs? Without them, it is impossible to ascend or descend. Do these high-sounding phrases, possibly, have no foundation, and therefore no true meaning?

A survey of colleges, selected to include a cross section as to types, enrollment, and location, shows that 72 per cent of the ratings received were "All-American," "All Catholic," or "First Class Honor Rating." The remaining 28 per cent included "Excellent," "Superior," "Second Class Honor Rating," "Third Class," and numerical ratings. In 82 per cent of the cases, the same rating was maintained from year to year.

Attitudes toward news-rating show wide diversity. The opinions and comments range from those who consider it essential to those who have never heard about it.

Of the colleges contacted 62 per cent have used rating services as against 38 per cent that have not. In percentages the survey results tabulate as follows:

Those who have used service 62%

OPINIONS

Very important 8%

Good 24%

Good (with reservations):

good in some ways;

disadvantageous in others 14%

Of little value 16%

Those who have not used service 38%

COMMENTS

Budget limitations 3%

Favorable inclined 13.5%

Of dubious value 5%

No knowledge of rating service 3%

No comment included 13.5%

The letters amplify the opinions held and give supporting reasons. These excerpts are taken from letters received from colleges which have submitted publications to rating services.

Some were emphatic in voicing approval.

I consider this rating service a distinct help to our paper. The score sheet which is returned with the award gives a complete breakdown of how the publication was scored, and where improvement is needed, definite suggestions are made.

The staff learns from the judges what is commendable about its paper and what to remedy. If they follow these suggestions, mention is made of the improvement when the next entry is judged.

I think that receiving a rating from an accredited service adds to the prestige of the paper and gives the staff something to "view with pride." Incidentally it sometimes serves as a muzzle to those who have a tendency to look down their noses at their school paper.

Many expressed a more moderate view.

Seems like a good idea since it gives students the benefit of experienced person's opinions and suggestions.

The criticisms have helped us achieve and preserve a balance of material in the paper. The staff is encouraged by the criticisms and the comparative rating with other newspapers.

Some agreed that it has advantages and disadvantages, but disagreed on points of criticism.

News-rating has the advantage of showing the editors of publications just where they stand in regard to the national standard. It has the disadvantage, I believe, of tending to stereotype the publications according to the pattern which appears to be prevalent.

I believe it has its merits if the staff is not sacrificed to the rating. I have been willing to accept a lower rating rather than deprive earnest students of journalistic opportunities which are worthwhile.

It keeps the staff on its toes—helps to dodge student demand for the cheaper sort of "dirt" columns. It seldom, nowadays, gives us much in the way of constructive criticism—very little we do not already know.

In general, a good idea (if it is not allowed to interfere with a paper's individuality of coverage and service to the student body).

Others were clearly skeptical as to the merits of rating services.

Tendency is to see what the rating is and then forget it. It could be valuable, but most papers are limited by equipment and newsprint; reduced chances for improvement. Can see little value in it, except as a competitive feature for the editors and this is over-estimated.

If you are familiar with the critical services, you know that a booklet entitled "Yearbook Guidebook" is used by the critic to record his evaluation of the individual publication. . . . We keep a file of these booklets, and tabulate their comments. When we lay out our yearbook, we study this tabulation, and attempt to hold to ideas which produce high ratings, and to improve those, where possible, which have received lower ratings.

This tabulation has brought to light the facts that: (1) The criticisms are somewhat superficial. (2) They are not done by the same person in succeeding years. (3) They are often inconsistent from year to year. (4) They are sometimes solely a matter of personal judgment rather than a rating of merit, with no explanation given as to how the judgment was arrived at.

. . . In our opinion, the various critical services are somewhat at a loss to judge how well the school's story is told because they are not familiar with the local atmosphere of the specific college, and must necessarily judge on generalities.

Whereas a relatively small number of colleges consider critical services essential, many agree that they can be instrumental in achieving the success of a publication. What, then, is the fate of college publications which are not submitted to critical services?

That college publications can succeed without the suggestions and rating prestige of a critical service is evident from information received from an eastern college. This college is now

publishing two weekly newspapers, a yearbook, a student handbook, and a student directory, and has never submitted any of them to a critical service.

This survey, consequently, will serve to establish the fact that rating service is well thought of—with certain reservations. It shows the point of view of people detached from the campus; comparison with other colleges is an incentive to the staff; and a good rating enhances the prestige of the publication. On the other hand, it is argued that rating service tends to stereotype publications; that when the rating is made the goal, journalistic opportunities are often denied to earnest students; that criticisms are somewhat superficial and are inconsistent.

Perhaps the summary of the entire research may be found in these words of W. S. B. Tate, Director of Student Activities at Brown University, "Good idea—but service is not a 'must'."

. . . .

Pasteur On Cult Of Great Men

He (Pasteur) looked upon the cult of great men as a great principle of national education, and believed that children, as soon as they are able to read, should be made acquainted with the heroic or benevolent souls of great men. In his pious patriotism he saw a secret of strength and of hope for a nation in its reverence for the memories of the great, a sacred and intimate bond between the visible and the invisible worlds. *The Life of Pasteur* by Rene Vallery-Radot, transl. by Mrs. R. L. Devonshire, Sun Dial Press, New York, 1937, p. 164.

The Catholic University Research Abstracts*

A Comparative Study of the Theories of Self-Activity and Religion According to Very Rev. Thomas E. Shields and Monsignor George Johnson

By REVEREND THOMAS S. CANTWELL, O.M.I., M.A.

Shields was the pioneer of the self-activity theory for Catholic education in the United States. Contemporary with the educational reformers and psychologists of the latter nineteenth century, he appropriated much of their findings and applied it to Catholic methodology. The law of self-activity rests on psychological and biological principles, and Shields employed them for the purpose of reforming the traditional formalism that long characterized the Catholic (as well as the public) school system. His theory stemmed from the psychological law that man learns by doing, and that sound methodology exacted respect for the natural, progressive mental development of the child. Johnson was Shields' greatest disciple. But whereas Shields was primarily a biologist and more concerned with the child as an individual, Johnson was more the philosopher, more concerned with the child as a member of Christian society. His theories, then, lack the biological and psychological depth so characteristic of Shields, but in forwarding them, Johnson did not lose sight of the principles upon which they rested. Thus, he gives great evidence of learning heavily upon those principles that Shields himself championed. The theory of religion and correlation also, was high among the theories of Shields. It was the logical outgrowth and application of the theory of self-activity. Johnson, too, repeatedly insisted that religion must serve as the correlate of all else in the curriculum. Here, again, he owes much to Shields. The influence of Shields on Johnson made its beginning within the walls of the Catholic University

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

of America, for Shields had been Johnson's professor in Education.

The Michigan School Controversy

By REVEREND FRANK MARTIN, M.A.

The purpose of this dissertation is to describe the events which surrounded the attempt in 1920 and again in 1924 to pass legislation which would have abolished private elementary schools in Michigan.

The dissertation is divided into four chapters. Chapters One and Three relate the events that occurred in the campaigns of 1920 and 1924 respectively. In both of these campaigns the defenders of private schools were successful in defeating the proposed legislation. After the victory of 1924 no further attempts have been made to disturb the functioning of private schools in Michigan. Chapter Two treats of the Dacy Law, and Chapter Four is concerned with the basic principles involved in the controversy.

This investigation has been based on material gathered from the files of the Archives of the Detroit Archdiocese.

Current Trends in Art Education at the Junior High Level

By SISTER MARY EDWARD CORLEY, C.C.V.I., M.A.

This study investigated values, objectives, and subject matter established, or emerging, in art education at the junior high school level. Source materials were limited to publications between 1936 and 1947 inclusive, and among these were courses of study in art from ten areas regarded as centers of art education.

The analyses reveal, in both values and objectives, current trends toward securing integration and art appreciation in nature and environment. This is usually accomplished by directed experiences with art objects, by the pupil's continuous participation in wide and varied school art activities, and by reasonable integration of art with other school subjects.

Art educators insist that art as a spiritual value is every child's heritage; that taste can be cultivated; that enduring art interests can be established; and, that habits of enjoying art products can be developed. Art teaching should enrich and ennoble daily living when these art principles are applied to home and civic environments.

A Study of the Vocabulary of Six Popular Comic Magazines

By ALICE E. SHAED, M.A.

This study seeks to examine the vocabulary of three issues of each of six comic magazines to determine the extent to which the vocabulary permits their use as supplementary reading material.

It was found that the eighteen issues studied contained 111,580 running words, averaging 6,199 per issue. Evaluated by standards of formal written English, 96.2 per cent of the total vocabulary consists of words unquestionably in good usage. This excludes all abbreviations except titles accompanying proper names, all contractions, colloquialisms, slang, misspelling, and onomatopoeia. For purposes of the intermediate grades, over one-half of the total vocabulary (58 percent) is made up of words appearing in the identical forms of words listed in the Durrell-Sullivan Reading Vocabularies for the intermediate and primary grades. Less than one per cent of the total vocabulary consists of word distortion or other forms not acceptable in developing reading skills in intermediate grades.

It is concluded that the vocabulary of these eighteen issues of comic magazines is of such quantity and quality as to effectively permit their use as supplementary reading material, bearing in mind that this is an evaluation of the vocabulary only, without regard to story content or other characteristics.

The Educational Theories and Principles of Juan Luis Vives As Presented in His *De Ratione Studii Puerilis* (for the girl and for the boy)

By SISTER MARGUERITE ANN NIEHOFF, C.P.P.S., M.A.

The two treatises are analyzed in detail and an evaluation made of them in the light of educational history. The investigation leads to the conclusion that the theories and principles of Vives as presented in these two plans of study are truly Christian. Both curricula are basically humanistic, but the details of each are different. The knowledge of Greek required of the girl is far less than that demanded of the boy. In the two treatises Vives stresses especially the importance of moral training.

Pray And Work

Cardinal Mercier once asked Marshal Foch what contributed to his success, whether he relied solely on his military genius, or whether he sought help elsewhere.

"Your Eminence," answered Foch, "I studied my problems as successfully as lay in my power, I conferred with those whose opinions I respected the most, then after I had completed my plans for battle, I said my prayers in a church if it were possible, and I left the rest to God."

Cardinal Mercier smiled and replied: "I knew it! You went for help to Him who alone could give it!"

College and Secondary School Notes

U.S. Students Raise \$200,000 to Assist War-Needy Scholars

Approximately \$200,000 was realized during the past year by students in 174 Catholic colleges and universities throughout the United States from cake sales to carnivals under the auspices of the Student Relief Campaign of the National Federation of Catholic College Students, it has been announced. They also contributed over 81,000 pounds of goods-in-kind, whose estimated value brings the total to almost \$360,000. The entire collection is for the benefit of needy students in war-devastated countries.

Specific allocations, including food, clothing, housing, books and scholarships were made through officially recognized student organizations in France, Belgium, Switzerland, Austria, Trieste, Germany, Italy, Poland, Spain, China, India, Japan, Philippine Islands, Korea and Lebanon. Purchase and shipping of these relief materials were made by War Relief Services—National Catholic Welfare Conference.

It is impossible to estimate the number of students affected by the Student Relief Campaign. One shipment to China provided a vitamin supply for 3,400 students for six months and one German university ran its canteen for 300 students for six months on the supplementary rations received as its share of one shipment, it was announced.

The campaign had a four-fold purpose: the physical, intellectual, and spiritual assistance of student victims of war; the strengthening of Catholic student organizations at home and abroad; the vital demonstrations of Christian principles in the modern world; and the fostering among American Catholic college students of responsibility within the Mystical Body of Christ.

Plan Additional Courses for Deaf Teachers' Institute

New courses will be included in the Institute for Teachers for the Deaf at the Catholic University of America next sum-

mer, it was announced at the close of the Institute's second year.

Among the additions projected are studies in special techniques of teaching religion to small children with hearing handicaps, and a course in preparing deaf youngsters for the reception of the Sacraments.

Certificates were conferred on the Institute's first graduates, Sister Mary Claude of St. John School for the Deaf, Milwaukee, and Sisters Heloise and Susanna of St. Rita's School for the Deaf, Cincinnati.

The faculty of the summer school is headed by the Rev. Francis T. Williams, C.S.V. Others on the staff are the Rev. Paul F. Klenke, of St. Rita's School, Cincinnati; Sister Mary Xaveria of Archbishop Ryan Memorial School for the Deaf, Philadelphia; Sister Mary Berchmans, Boston School for the Deaf, and the Rev. Francis P. White, C.S.V.

Indecent Literature Drive To Be Conducted Nationally By Students of 175 Colleges

The crusade to stamp out indecent literature will be carried by students in 175 Catholic colleges and universities throughout the nation to more than 200,000 magazine racks in railroad and subway stations, drug, cigar and department stores and newsstands during the coming school year. The crusaders are members of the National Federation of Catholic College Students.

The NFCCS' national press commission made the announcement, which stated that the action will be taken in cooperation with the National Organization for Decent Literature. It is recalled that the commission initiated the action for the Radio Acceptance Poll conducted among college students, which brought nation-wide attention to the need of better taste in radio comedy programs and enlisted 20,000 students as participants in the poll.

The commission was invited to map the action for the literature clean-up by Bishop John F. Noll of Forty Wayne, founder-chairman of the NODL, in view of its success in the radio comedy field.

Under the chairmanship of John W. Lynch, Hammond, Ind., a senior at St. Joseph's College, Rensselaer, Ind., it was an-

nounced, students in the 175 colleges and universities will be asked to form decent literature committees to carry out the objectives of the crusade.

Notre Dame Gets Rockefeller Grant For International Relations Study

The University of Notre Dame has received a grant of \$69,000 from the Rockefeller Foundation in New York City to aid in the Study of International Relations at Notre Dame, it has been announced by the Rev. John J. Cavanaugh, C.S.C., President of Notre Dame. The university is interested particularly in the influence of ethics, philosophy and ideologies on world affairs, Father Cavanaugh declared.

According to the terms of the grant, the University will receive \$27,000 in 1949-50, \$23,000 in 1950-51, and \$18,500 in 1952-52 to help subsidize the project. The university will defray the remainder of the expenses connected with the project.

A Committee for the Study of International Relations, to organize publications and to direct research in the field of international relations, is to be established at the University. Chief concern of the committee will be in the interrelations of religion, democracy and international order, the relations of church and state, the role of religion in educational systems, the relations of various groups faced by the threat of totalitarianism, and Catholic action.

New Marriage Economics Course at University Based On Aquinas Teaching

How to get young married couples off to a sound financial start is the subject of a new course at Xavier University in Cincinnati.

Entitled Consumer Economics, the course was inaugurated this summer by Robert F. Cissell, instructor in mathematics and economics at the university. It is based on the teachings of one of the most profound of the scholastic philosophers of the Middle Ages, St. Thomas Aquinas, who laid down a basic formula on the gradation of material goods into three classes: absolute necessities, conditioned necessities and luxuries.

In the first class are the basic items of food, clothing, and shelter and in the second requirements necessitated by the position of the individual in society. Anything else is classified as a luxury.

"The rule is this," explains Mr. Cissell: "do not acquire any conditioned necessities until you have all the absolute ones, and then do not acquire any luxuries until you possess all the absolute and conditioned necessities."

Rev. John E. Grattan, S.J., Noted Educator, Dies

Three Bishops, six monsignori, nearly 150 priests and numerous nuns of various religious orders were part of the congregation which filled the Church of St. Ignatius Loyola, New York, for the funeral of the Rev. John E. Grattan, S.J., its pastor who was also distinguished as an educator. Father Grattan, who served as dean of the College of Arts and Sciences of Georgetown University from 1934 to 1942, had also been prominently identified with Georgetown Preparatory School, Garrett Park, Md., and Loyola and Regis high schools, New York.

Bishops Stephen J. Donahue, Thomas J. McDonnell and Joseph F. Flannelly, Auxiliaries of New York, were present in the sanctuary, and Bishop Donahue gave the final blessing. The Very Rev. John J. McMahon, S.J., Provincial of the New York Province of the Society of Jesus, was celebrant of the Solemn Mass of Requiem. The Very Rev. Vincent A. McCormick, S.J., American Assistant to the General of the Society of Jesus in Rome, who is in this country on a visitation, conducted the services at the grave at the Jesuit novitiate in Poughkeepsie, N.Y. More than 200 priests and scholastics carrying lighted candles met the funeral party on its arrival at the novitiate and escorted it through the winding paths to the community cemetery.

Father Grattan was born in New York 54 years ago, studied in Rome, where he received his doctorate in 1921, and was ordained at Woodstock College, Md., in 1926. He was named pastor of St. Ignatius church, in 1945.

OTHER ITEMS OF INTEREST

The Rev. Francis J. Heyden, S.J., director of the Georgetown University Observatory, was elected president of the American Association of Jesuit Scientists, Eastern States Division, for 1949-50, at the closing session of the 24th annual convention held at Fordham University. The Rev. Vincent F. Beatty, S.J., of Loyola College, Baltimore, was named secretary, and the Rev. Edward B. Berry, of Fordham University, treasurer.

. . . .

For the first time in the history of the 128-year-old Gonzaga High School, operated by the Jesuits in the nation's Capital, two Negro youths entered the school as the freshmen began classes. The two are Maurice Andrews, 14, and Richard W. Saunders, 14. They were among five Negroes who took entrance examinations last May, but the only two to qualify. The Rev. William F. Graham, S.J., headmaster, said the school has never had a policy against the admission of Negroes.

. . . .

Very Rev. Juvenal Lalor, O.F.M., was installed as twelfth president of St. Bonaventure College, on September 22, in the first formal ceremony of its kind in the 91-year-old history of the institution. He succeeds the Very Rev. Thomas Plassmann, O.F.M., who headed the school for 29 years.

At the age of 38, Father Juvenal will be the second youngest president of St. Bonaventure College in history. The late Cardinal Diomedes Falconio, O.F.M., its second president, took office in 1868 at the age of 26.

. . . .

Graduates of the Catholic University of America will hold their twelfth annual reunion in Washington, November 11th, 12th and 13th, Andrew P. Maloney, national president of the Alumni Association, announced. Last year's reunion attracted over 1,000 alumni and alumnae to the homecoming dance, and over 600 at the banquet. National Secretary John L. Schroeder predicts a larger attendance this year.

Two laywomen received the degree of Doctor of Philosophy in Religion at summer commencement exercises at St. Mary's College, Holy Cross, Ind. According to college authorities, they are the first laywomen ever to earn this degree.

Both young women, Martha Haley, of Sewickley, Pa., and Mary Barbara Kain, of Oak Park, Ill., majored in theology and minored in Sacred Scriptures in the graduate school of sacred theology at St. Mary's. They will teach next year. Twelve Sisters representing eight religious communities also received doctorates at the commencement.

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A relatively new field of teaching, that of conservation, and heretofore predominantly male, will be invaded this fall by a Franciscan nun who received a doctor's degree from the University of Denver.

She is Sister Mary Lauriana Saam, now with St. Anthony's Hospital, Denver, who will become head of the science department at Catholic Teachers college in Albuquerque, N.M., this fall.

• • • •

The St. Thomas college, St. Paul, Minn. Air ROTC unit will be larged this fall to the size of wing command and the number of cadets will increase from 600 to 750, Major Frank A. Flower, professor of air science and tactics of the unit, announced. This will make it one of the first largest Air ROTC units in the country, Major Flower explained. According to Major Flower there are 117 units in the United States.

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A graduate Master of Fine Arts degree for which the thesis may be a novel or a series of newspaper articles will be offered this fall by the Graduate School of Arts and Sciences and the Journalism Division of Fordham University, it has been announced.

• • • •

The school of music of Immaculate Heart College, Los Angeles, founded in 1931 and empowered to grant master's degrees but discontinued during the war years, will be resumed this

year under the direction of Dr. Franz Darvas, dean of the school, it has been announced by Mother Eucharis, college president. It also was announced that the graduate division of the liberal arts college will begin work for master of arts degrees at the same time.

The Making Of Nuns

Reverend Mother said:

"I see you are still wrong about nuns, Mr. Inspector. You think of them all as originally good, sweet souls, almost too feckless to do anything but warble faintly in choir. I wish I could persuade you of your mistake. Religion has always been likened to military service, and it is to strong and militant souls that its profession appeals. Do you know that nuns are among the most adventurous of mankind? They have all gone round the earth and into its worst places. They are to be found where only priests have the courage to go with them. Men do not know what the resistance of a woman is, once she believes that her service is of God. . . . Can't you see Inez as a promising recruit? Can you imagine her hanging back? No, Mr. Inspector, some of the greatest saints were refractory children. . . ."

She added impressively: "If you could see the warfare of the spirit as it really is, you would not think of Mother Trevor as a meek and gentle lady shunning all observation, but as a bright and shining figure erect in a chariot and clad in the armour of an Amazon." Eric Shepherd, *Murder in a Nunnery*, Sheed and Ward, New York, 1940, pp. 152-153.

Humor Must Not Degenerate Into Vulgarity

Humor is a half-diving gift to man; when humor flops over into vulgarity or near obscenity, we may laugh, but between that and real humor the difference is between an angel's smile and the snicker of goblins. JULIAN HAWTHORNE.

Elementary School Notes

School Construction Makes Rapid Strides in Los Angeles

Fifteen new elementary school buildings in the Archdiocese of Los Angeles were ready for occupancy for the first time with the opening of the school year in September. These schools were the concrete result of the Youth Education Fund inaugurated early in 1949 by Archbishop J. Francis McIntyre for the purpose of financing the construction of new schools in areas where they are vitally needed.

Schools scheduled for construction during the coming year will swell the number of newly-erected buildings to thirty-six. Furthermore, building additions to twelve existing schools have been completed or are planned for the current year.

Survey Reveals 708 School Systems Sponsor Religious Education

In response to a questionnaire sent out by the N.E.A., 708 public school systems reported that they sponsor some type of religious education through the public schools.

Approximately 1,620 systems indicated that they had never offered any type of program involving religion, while 310 replied that they had recently discontinued religious classes after a short trial.

In the 708 school systems now offering religious education, the most popular plan consists of releasing individual pupils to attend religious classes held outside of public school buildings. School officials keep a record of attendance in these cases. This type of program is maintained in thirty-five per cent of the 708 systems.

Second in frequency, and comprising thirty-three per cent of the school systems, is the scheme under which pupils are released to attend classes away from public buildings with the school keeping no record of attendance.

Fifteen per cent of the systems follow a schedule whereby formal church classes are held in public schools during school

hours. Another four per cent provide shortened school sessions on a given day, and all pupils are dismissed early, the school assuming no responsibility as to whether pupils go to church school or not.

Arlington School System Adopts "Dismissed-Time" Program

In Arlington, Virginia, the Board of Education hopes to eliminate some of the objections to religious education by adopting a so-called "dismissed-time" program.

Under the new schedule, all elementary pupils will be dismissed at 2 p.m. once every two weeks. Immediately after dismissal, religious groups in the community will offer religious instruction in public school buildings to those pupils who voluntarily remain after closing time.

However, even this plan has evoked criticism from opponents to religious instruction. These claim that the new arrangement reduces the hours Arlington school children spend doing regular classwork, and that it tends to divide students into two groups: those attending and those not attending religious classes.

Experiment Undermines Theory On I.Q.

A report presented by Professor Allison Davis, University of Chicago, at the San Francisco meeting of the American Association of School Administrators last spring, attacked a currently-accepted theory on the subject of intelligence quotients.

Davis pointed out that intelligence tests commonly used have shown that children in low-income brackets have on the whole, a lower intelligence than children in the upper economic groups. But according to experiments recently conducted by Davis and his co-workers at Chicago, children (between the ages of six and eight years) of unskilled and semi-skilled laborers have an average intelligence equal to that of children of professional groups. Though the study revealed differences between individuals there was no difference between socio-economic groups.

Reading Readiness Is Responsibility Of The Home

Reading readiness should originate in the home according to Superintendent Philip J. Hickey, St. Louis, who addressed teachers at the University of Chicago's Twelfth Annual Conference on Reading during July.

If this obligation of the home is to be discharged, educators should concentrate on parent education. Hickey recommends that parents be guided in preparing their children for the reading process. Parents should be advised to : (1) speak clearly and carefully so that their children will hear words correctly, (2) read stories and nursery rhymes to their children in order to foster eagerness to learn, (3) expose their children to good picture books so that children can learn new words by talking about the pictures, (4) teach their children songs to sing, (5) take their children to the library, but (6) not to attempt to teach their children to read.

Study Investigates Merits Of Pre-School Education

Advantages and benefits of pre-school education are to be investigated by the California Congress of Parents and Teachers which has launched a study in cooperation with the State Teachers' Association. Questionnaires designed to ascertain whether nursery schools are harmful or beneficial for children have been sent to hundreds of parents whose children have participated in early childhood training programs.

Data gathered through the inquiry will be helpful to the two organizations in deciding whether they should continue to support legislation for nursery schools and child-care centers.

Authors To Receive Awards In November

Winners of the Newbery and Caldecott awards for 1949 will formally receive their prize medals at the Midwest Regional Conference of the American Library Association in Grand Rapids, November 9-12.

Marguerite Henry will be the recipient of the Newbery award for the "most distinguished contribution to American literature for children," published in 1948, namely, *KING OF*

THE WIND (Rand-McNally Company). Illustrations in this book were done by Wesley Denis.

The Caldecott medal for the most outstanding picture book will be awarded to Elmer and Berta Hader for the artistic merit of their book: *THE BIG SNOW* (Macmillan Company).

English Review Lists Children's Books On Africa

The fifth in a series of articles on children's books dealing with foreign countries appeared in the May 1949 issue of *Elementary English*. Included in this fifth article is a list of books on Africa—all of which are unusually good.

Unfortunately, however, books on Africa at the elementary school level are inadequate in number and in variety. There are few well-written biographies available. A dearth of books on African folk literature would lead one to believe that writers have only scratched the surface of this topic since Africa is a country of many peoples with separate heritages. Fiction titles are limited in number in almost all areas and for all ages. In this latter field, story books for older boys are the most numerous while the lack of girls' stories on Africa is glaring.

To assist adults who guide children's reading, an adult bibliography on Africa is presented in this article. It is particularly valuable for informational and reference purposes.

Exhibit Focusses Attention On History of Comics

"Twenty Thousand Years of Comics" was the title of a display recently shown at the State Education Building in Albany, New York. The exhibit depicted both the background and the problem of comics. By thus setting comics in a larger perspective, it was hoped that educators would have a more objective opportunity to determine the true merits and demerits of this popular tool of communication.

In commenting upon the exhibition, M. B. Brewster, Associate State Librarian, declared that comics must be considered as a force which exists and which will continue to exist no matter what proposals may be made to abolish them. She adds, "Considering their universal appeal, perhaps we should give more attention than we have done to their potential value.

Working with rather than in opposition to the publishers, we may be able to give the comics artistical appeal which they lack at present, and help them do a better job of educating both children and adults."

Italy Needs 500 Million For Schools

Construction and re-building of schools which are needed in Italy will require more than a half a billion dollars according to Guido Gonella, Italian Minister of Education. This estimated amount of money would be considerably increased if compulsory education were extended through the age of fourteen years as provided by the Constitution.

Damage resulting from the last war is the chief cause for this shortage in school buildings. Over 7,500 classrooms in elementary schools were destroyed and about 27,000 more were seriously damaged.

Educators Urge Uplift Of Elementary School Teachers

Elementary-school teachers must receive much more recognition than they have in the past, delegates to the National Conference on the Professional Growth of Teachers-In-Service recently decided.

The Conference, sponsored by the National Commission on Teachers' Education and Professional Standards of the N.E.A. and held during the summer at the University of New Hampshire, was attended by representatives of state-education associations, of state departments of education, of teacher-education institutions, of national professional organizations and of some lay organizations.

Teachers prefer the overcrowded high school field, the Conference stated, because of the higher salary offered and because of the fact that the community gives high-school teachers more prestige and respect. It recommended that action be taken particularly in school systems which still retain the so-called "caste" system in which the elementary teacher is at the bottom of the educational scale.

Oregon Prohibits Public School Bus Use To Parochial Children

Parochial school pupils are forbidden to ride on public school busses as a consequence of the Oregon Supreme Court ruling last June. By a 6 to 12 majority, the Court decided that because the State Constitution prohibits the spending of public funds to support religious institutions, use of public school busses by parochial school children would be illegal.

Organizations Offer Program Material For "United Nations Week"

To commemorate the observance of United Nations Week, October 17-24, the National Broadcasting Company has prepared a special series of broadcasts featuring UN accomplishments.

Program suggestions and teaching aids may also be procured from the American Association for the United Nations, 45 E. 65th St., New York 21, as well as from the National Education Association, Washington, D.C.

— NEWSBITS —

CLASS PIANO LESSONS were started in 450 school systems for the first time during the past year, Louis G. LaMair, president of the American Music Conference, reported at the annual Music Industry Trade Show conducted recently in New York City.

SILENT BIBLE STUDY in public schools is legal, Assistant Attorney General W. Owen Keller of Kentucky, has advised school superintendents. However, he warned that class discussion of the Bible's contents might lead to charges of unconstitutionality.

OF 98,000 VETERANS planning to teach, only 1,499 were enrolled in elementary-school training courses last year, according to a report from Veterans Administration. General educa-

tion courses claimed the largest group of enrollees numbering 52,902.

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NOW AVAILABLE is the "Distinguished Children's Books of 1948" list compiled by the Book Evaluation Committee of the Children's Library Association of the American Library Association. Copies of the list may be secured at 500 for \$5.00 from the Sturgis Printing Company, Library Division, Box 329, Sturgis, Michigan.

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RECENT STATISTICS ON PUBLIC RECREATION reveal that 328 school boards in the country are charged with administration of municipal recreation programs, the National Recreation Association reported.

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Hope for the best, expect the worst, and thank God for what you get.

He who wants little and has little, has much.
He who has much and wants much, has little.

A man is not poor who has little, but only one who desires much. He who cannot have what he would like, should like what he can have.

Do Your Best And Leave The Rest To God

In writing one has to do one's best and leave the result in God's hands; if the work is used, then you know it was needed; and if it isn't used, you know Almighty God did not require your services in that particular way.

Benson, quoted in C.C. Martindale, *LIFE OF ROBERT H. BENSON*, London, Longmans, 1916, II, p. 220.

News from the Field

Catholic Education Is Complete, Covers Man's Dual Citizenship, Delegate Stresses In Twin Talks

The Apostolic Delegate to the United States, His Excellency Archbishop Amleto Giovanni Cicognani, discussed the role and aims of Christian education in modern society in two addresses in New Mexico, as he had done the previous week in Rock Island, Ill.

At a school dedication in Santa Fe which coincided with the Fiesta in that historic Spanish colonial city, he declared: "When one says 'man,' one means the 'whole man' mind and heart, intellect and will, man bound by duties to his God, his neighbor and himself, man the citizen of a given country and destined to become a citizen of Heaven. Christian parents have this concept of man, and desire all this in their work of education."

Next day at the dedication of a school in Albuquerque he remarked: "The purpose of the school is to teach and to point out to youth the ways of life; the school should form youth. To 'make a man,' family, church and school are necessary; and man, passing from one to another of these three environments, cannot divide himself or leave out a part of himself; he needs to find in all three the same atmosphere, the same light, the same principles. . . .for it is a matter of life with him, the life of his spirit."

Plan To Promote Vocations In Various Dioceses Drawn Up At Vocations Institute

An organized and integrated plan for promoting vocations, which might be adapted to individual dioceses, was formulated at the third annual Sisters' Vocational Institute held at the University of Notre Dame.

A committee was appointed by the Institute to put the plan into final form before it is made public, according to the Rev. John H. Wilson, C.S.C., who directed the Institute and is director of Vocations at Holy Cross Seminary, Notre Dame.

Representatives from 21 States and 42 dioceses were present, among them 400 Sisters of 60 religious orders and 50 priests and Brothers representing 16 orders.

Principal participants at the Institute included Bishops John F. Noll of Ft. Wayne, its patron; John G. Bennett of Lafayette in Indiana, and Thomas J. McDonnell, national director of the Society for the Propagation of the Faith and of the Missionary Union of the Clergy in New York City.

In his keynote address Bishop Bennett outlined the work of the Institute and pointed out the need for positive effort on the part of Priests, Brothers and Sisters to "nourish the seed of vocation planted by God in youthful hearts." Bishop McDonnell told of the work that the Society for the Propagation of the Faith is doing for vocations and outlined the need and opportunities as he saw them on his recent trip to Japan and Korea.

U.S. Catholics To Help With U.N. Day Observance

American Catholics will play a major role in this year's observance of United Nations Day, which will be celebrated on Monday, October 24. The date has been set aside for annual observance of the coming into force of the San Francisco Charter which created the United Nations.

Through diocesan school superintendents, suggestions for school activities on United Nations Day will be sent to some 8,000 Catholic elementary schools; and 2,500 Catholic high schools are also expected to take fitting notice of the anniversary. In order to stress the youth of the United Nations, in analyzing its achievements so far, it is expected that many schools will arrange fourth birthday parties for the United Nations, during which the school children will learn how the international organization works, what its problems are, and what it has accomplished so far.

A special outline of school suggestions has been prepared for use in both Catholic and secular schools, by Sister Judith of the faculty of Catholic University in Washington. The purpose of these suggestions is to "stress the spirit and purpose of the United Nations rather than the structure; develop understandings inductively and in language the children understand; de-

velop attitudes of friendliness and cooperation; help pupils to see and perform their part in working for world peace."

In the United States, public participation in the anniversary is spearheaded by the National Citizens' Committee for United Nations Day, a group of leading citizens and organizations invited to serve by Secretary of State Dean Acheson.

Malcolm W. Davis, of the Carnegie Endowment for International Peace, is chairman of this committee, and its treasurer is Msgr. Frederick G. Hochwalt, secretary general of the National Catholic Educational Association. Members of the general committee include Msgr. Howard J. Carroll, General Secretary of the National Catholic Welfare Conference; Emmet Blaes, President of the National Council of Catholic Men; Mrs. Alfred S. Lucas, President of the National Council of Catholic Women; and The Rev. R. A. McGowan, Executive Secretary of the Catholic Association for International Peace.

Activity Started Early For 47th NCEA Convention In New Orleans Next April

It's still a long way off, but things already have started buzzing over the 47th annual convention of the National Catholic Educational Association, which will be held in New Orleans from April 11 to 14, 1950.

The convention dates are mentioned prominently in the official 1949-50 school calendar for the Archdiocese of New Orleans, which just has been issued. The Rev. Henry C. Bezou, archdiocesan superintendent of schools, has been appointed chairman of the local committee to prepare for the convention, which is expected to attract some 10,000 Catholic educators from all parts of the country.

The archdiocesan school calendar reminds that two new Catholic schools will be opened in September. They are the St. John Baptist de la Salle high school for boys, to be conducted by the Christian Brothers, which will receive freshmen only at first and gradually build up to a full high school; and St. Christopher, Martyr, elementary school, which will serve a parish established in suburban Metairie in 1947, and already has an enrollment of 400 children, restricted during the first year to students from the first to the fourth grades.

Pope Congratulates Staff That Prepared New Edition of Baltimore Catechism

His Holiness Pope Pius XII has expressed his "cordial felicitations" to all those associated in the preparation of the revised edition of the Baltimore catechism and has imparted to them his Apostolic Blessing.

This is revealed in a letter received here from the Vatican Secretariate of State by Archbishop John T. McNicholas of Cincinnati, who headed a group of theologians who revised the catechism. The letter acknowledges receipt of a copy of the catechism and expresses the Holy Father's "heartfelt gratitude."

"Ever solicitous for the proper religious instruction of the faithful," the letter states, "the Holy Father feels comforted and consoled that the Catholic people of the United States and particularly the children in the secondary schools and colleges will have the benefit of this amplified and perfect catechismal text for the illumination of their minds and for the Christian formation of their souls."

'Secular Dogma' Taught In Public Schools, Says Protestant

Teaching of a "secularist dogma" takes the place of religious instruction in American public schools, the Protestant Episcopal chaplain of Columbia University, the Rev. Dr. James A. Pike, declared in the campus chapel.

"In discussions of Federal aid to education," Dr. Pike said, "I worry about the general naivete which assumes that the neutrality of public schools is not a dogma. Actually schools are teaching that this is all there is—a humanistic ethical-culture basis of life.

"We would better understand the position of our Roman Catholic brethren if we understood what they see: that, if you teach no religion, you teach a kind of religion, which is secularism."

— NEWS IN BRIEF —

First outline of a new course of study for Catholic elementary and secondary schools has been distributed in New Orleans. The basis for the course is the curriculum "Guiding Growth in

Christian Social Living," produced by the Commission on American Citizenship of the Catholic University of America. The course is adapted to Louisiana schools, where text books supplied free by the State may vary from locality to locality.

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Milton E. Lord, director of the Boston Public Library, will be the new president of the American Library Association, it has been announced. Mr. Lord was a member of a group of American librarians which helped to recatalogue the Vatican Library in 1928.

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Students in Colorado's public schools cannot be released during school hours for religious education classes, the State Attorney General has ruled. He cited the 1948 McCollum decision of the U.S. Supreme Court to back his opinion.

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Representatives of the parochial schools and the New Orleans public schools shared the platform at a meeting of the education bureau of the Young Men's Business Club.

The Rev. Henry C. Bezou, superintendent of schools of the New Orleans Archdiocese, told of the growth in the city from one Catholic school in 1727 to 86 Catholic schools today, with an enrollment of 34,000 children, and of the \$6,000,000 building program planned for Catholic schools.

Book Reviews

A NEW ASSISI. THE FIRST HUNDRED YEARS OF THE SISTERS OF ST. FRANCIS, MILWAUKEE, WISCONSIN, 1849-1949. Sister Mary Eunice Hanousek, O.S.F. Milwaukee: Bruce Publishing Co., 1948. Pp. 231. \$5.00.

Here is not only a good history, but one that is attractively told. In keeping with the spirit of a religious community whose record shows it to be genuinely progressive, the study is scientifically done; it is the result of five years of thorough research in original sources. Only two of the twenty-five chapter headings are of the "sugary" type, "She Showed Herself a Mother" and "Valiant Woman". Such is a fair gauge of the very small trace of pink-cloud historiography that has been evident in too many histories of religious foundations. Several demoniacal demonstrations, however, seem to be a little too readily accepted on the evidence of an older account of the community (pp. 56, 74), and occasionally the claims of a prospectus are taken as proof of what an institution accomplished (p. 124).

The story has *humanitas* from its opening scene of seven women and five men, members of the Third Order of St. Francis, leaving Bavaria to find a new life in the United States. Tactless priests, severe superiors, and proud sisters turn up throughout the book, but far from disedifying they help to show in even brighter light the progressive struggle of a hundred years. There is something delightfully Franciscan about the mother superior who had herself literally walked over, about another who walked out with the greater part of the community, about the chief cook who became superior general, and about the one who went down a mountain side praying, "Jesus, Mary, and Joseph help us slide."

Educators will read with interest the development of pioneer Catholic work in schools for the deaf and for the even more neglected mentally retarded children—the latter beginning at St. Coletta's in 1904. Endeavors, such as the administration of a modern Catholic college for women, many secondary and elementary schools, a recently founded Chinese mission, and caring for a goodly number of episcopal residences, have helped to

round out a remarkable Franciscan century, a century remarkably rehearsed in this work.

HENRY J. BROWNE

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The Catholic University.

SPEECH METHODS IN THE ELEMENTARY SCHOOL. Carrie Rasmussen. New York: Ronald Press Company, 1949. Pp. ix+340. \$3.50.

The medium through which practically everything is taught is speech. In school, as well as in general living, it is used more than any other skill. Speech, however, is a complex act, and it is as much a learned process as is reading or writing. Though children have begun to talk before they enter school, they go on learning to talk better or worse as long as they live. Speech habits reveal our culture, or lack of it. It is important that children be taught to use their speech tools intelligently as soon as possible. Only through a systematic, orderly course of conscious speech education can children be taught to speak correctly. This book is intended as an aid to elementary school classroom teachers in introducing their pupils to better habits of oral expression. Though advocating an increase in the number of special teachers of speech in elementary schools, the writer aims to help the teacher who is without special training in this field.

The book is the result of many years of work in the elementary classroom and in teaching speech methods for the elementary school at the University of Wisconsin. The writer's basic philosophy of speech education is that in speech, as in any other art, pupils need to learn the correct method or form and to be given opportunity for practice in experiences and situations of various kinds. Teachers will find in this work many valuable suggestions for developing effective, clear, and convincing speech habits in their pupils. Refinement in style and form of speaking is strongly emphasized, but artificiality is rightly condemned.

All the aspects of speech development are quite fully treated, and the writing is simple and clear. The exercises for the

pupils will prove interesting and challenging, for they contain none of the "elocutionary" nonsense which formerly made speech classes so boring. An outline of objectives in speech for grades one to six is presented in the last chapter. It is well organized and gives the grade placement, according to the writer's plan, for the different exercises described in the book. This work is to be recommended for elementary school teachers in service and particularly for those in training who have a special interest in speech education.

SISTER M. VERNICE, S.N.D.

Department of Education,
The Catholic University.

CHILD GROWTH THROUGH EDUCATION. Gertrude Hildreth. New York: Ronald Press Co., 1948. Pp. vii+437. \$3.50.

This is a basic text for teacher-training courses in the theory and methods of elementary education. It is probably one of the most complete treatments of the problems of elementary school teaching yet published. The unified method of teaching is supported throughout. The writer's basic philosophy is "progressive", though she writes with a great deal of common sense and with continuous reference to classroom situations with which every teacher of any experience is familiar. Teachers generally will find many helpful suggestions in this book. In fairness to this work, however, it should be noted that it is more than another book on methods. The basic principles of the psychology of learning are discussed in the light of the most recent findings, and the organization itself of learning is thoroughly treated. Students in curriculum courses should find the book most helpful. Each subject area of the elementary school is presented separately with appropriate suggestions for the construction of units in each field. For administrators, there are several enlightening chapters on guidance and social life in the school and on parent-school relations. The format of the book makes it an easy study guide to follow. Important topics are clearly marked. Chapters are followed by well-selected references. Teachers will find the study questions for

each chapter quite valid in appraising course learning. The writer's presentations are clear, and they are well substantiated by argument and reference. For its purposes, the book is to be recommended. Those who may not agree with its fundamental philosophy should not thereby be disturbed in assimilating its many sound suggestions.

JOSEPH A. GORHAM

Department of Education,
The Catholic University.

THE CATHOLIC UNIVERSITY OF AMERICA—1887-1896 (THE RECTORSHIP OF JOHN J. KEANE). Patrick Henry Ahern. Washington, D.C.: The Catholic University of America Press, 1948, Pp. xi+220. \$3.00.

THE CATHOLIC UNIVERSITY OF AMERICA—1896-1903 (THE RECTORSHIP OF THOMAS J. CONATY). Peter E. Hogan, S.S.J. Washington, D.C.: The Catholic University of America Press, 1949. Pp. xi+212. \$3.00.

The early years of the Catholic University of America were turbulent ones for American Catholicism. Controversies such as "Cahenslyism" and "Americanism" tended to divide the hierarchy into two camps, commonly referred to as the "liberal" and the "ultramontane" factions. Well-known ecclesiastical figures like Archbishop Corrigan of New York and Bishop McQuaid of Rochester were associated with the latter element while John Ireland, Archbishop of St. Paul, and Bishop John J. Keane, first rector of the University, were generally recognized as the leading "liberals." Cardinal Gibbons and John Lancaster Spalding, Bishop of Peoria, likewise played important roles in the disputes in which the factions vied for support of the Pope's counsellors, and which resulted in the dismissal of the first rector and the subsequent issuance of the encyclical letter, *Testem benevolentiae*. Naturally these controversies had serious repercussions on the University campus.

The whole story of these early years of the University's history, the opposition of the German-Americans, the Jesuits, and others, and the effect of the controversies among the hierarchy are presented in these two volumes with a candor which leaves

little to be desired. The reader will surely concur with Father Hogan's statement in the preface to his work: "The ability of the institution to persevere and to grow in the midst of so many destructive forces would indicate that it had a destiny to accomplish, that here was the *digitus Dei*."

Since there had been no prior research in this field, most of the material is from archival sources. Both writers have made use of this material with admirable technique, although it seems that the account of Bishop Keane's unsuccessful attempts to secure certain European professors for the new university is unnecessarily detailed while in some instances in Father Ahern's volume also, there is an unwarranted assumption that the reader is already acquainted with some of the minor ecclesiastical figures of the day. All in all, however, both volumes are valuable contributions to the field of American church history, scholarly work yet as engaging to the reader as popular accounts. Particular attention should be called to the interesting and fact-laden footnotes which pointedly complement the text.

It is regrettable but true that the vast majority of works on the history of the Catholic Church in the United States published to date have been largely eulogies imperfectly disguised as diocesan or parish histories. They have, in general, been devoid of scholarly apparatus, either through ignorance or indifference on the part of the writers. In view of this fact, it is a most pleasant task to heartily recommend to educators, historians, and the clergy in general, these truly scholarly works on the early years of the Catholic University of America.

ROBERT J. CORNELL

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De Pere, Wisconsin

FATHER JEROME AND THE BRIDAL COUPLE. Rev. Horatius Bonzelet, O.F.M. Paterson, N.J.: St. Anthony Guild Press, 1948. Pp. ix+106.

In this little book Fr. Bonzelet has provided the essence distilled from many years of missions and sermons on the subject of Marriage and of preparation for that holy Sacrament. Using the form of a dialogue between the pastor, Fr. Jerome, and a

couple of his young people, Ned and Madge, the author covers both conjugal duties and parental duties, in a way which is not only simple and clear but also profound.

Theologically, psychologically and logically sound in his presentation of the subject, the author takes the young couple, in successive interviews, over the nature of Marriage as a great sacrament, over the nature of conjugal love, strong as death, over the concept of chaste wedlock and the need to avoid such practices as would defile it, especially Onanism, and over the concept of conjugal fidelity, and the ways to preserve it.

At the very basis of parental duties, as the author indicates, is the obligation to provide a real "home, sweet home," one in which there is an atmosphere truly conducive to the best development of the child's spirit. Into this home come those "sweet pledges of love" the children whose souls are created and infused by God Himself, and whose destruction by abortion is such a terrible crime. Baptism it is which makes these children "adopted sons of God" who need a sound Catholic education that they may be aware and worthy of their calling. In the final talk the author explains the need for parents to watch over the children entrusted to their care protecting them from delinquency not only as to property, but also as to their own bodies and souls as they grow old enough for "company keeping."

THOMAS OWEN MARTIN

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The Catholic University.

FUNDAMENTALS OF LOGIC. Sylvester J. Hartman. St. Louis: B. Herder Book Co., 1949. Pp. vi+271. \$3.50.

In this new survey of the field of logic, Father Hartman gives some of the results of his many years of teaching the subject. After an introductory chapter, he successively takes up the traditional subject-matter of a course in logic: concepts and terms, judgments and propositions, immediate inference, mediate inference, scientific method, and fallacies. The various sections contain a great many illustrations of the topics under discussion and each has a set of exercises. The illustrative material

and the exercises add to the value of the book, both for the student and for the teacher.

A brief bibliography is given at the end of the volume. In it thirty-four works are listed, some of them not too important, but most of them valuable books for the student and the teacher of logic. Strangely, Aristotle's name is not found in the list, nor are the names of Porphyry, Boethius, Petrus Hispanus, or Francis Bacon. The present reviewer would like to have seen such works as R. M. Eaton's *General Logic* and Lewis and Langford's *Symbolic Logic* included in the list. It would also have been well to have brought to the student's attention certain of the doctrines and techniques of symbolic logic, whether for acceptance or adverse criticism. All in all, *Fundamentals of Logic* is a sound and usable textbook. Students using it with a teacher who is well prepared and capable of expanding its principles should acquire a good knowledge of logical theory and practice.

JOHN K. RYAN

School of Philosophy,
The Catholic University.

AMERICAN GOVERNMENT UNDER THE CONSTITUTION. Paul C. Bartholomew. Dubuque, Iowa: Wm. C. Brown Co., 1949. Pp. viii+369. \$3.25.

This is a revision of a book published under the same title by Doctor Bartholomew of the University of Notre Dame in 1947. As a text for political science classes in colleges and universities, it has many noteworthy features. With regard to the special interest of educators in the structure and function of government, however, it must be noted that the book is disappointing. Though it is clearly understood that education is but one of the many topics which a book of this kind would treat, the importance of education as a governmental function, particularly at the state and local levels, warrants more than a short paragraph on how the superintendent of public instruction is selected in the several states. Moreover, the controversy involving the function of the federal government in education which is at its highest point now, but which has arrested the

attention of Congress for more than a generation, justifies a much more complete treatment of education as a function of government than the book presents. The words "education" and "school" are not even listed in the index. The principle of religious freedom in the operation of government is another point that is only sketchily treated. It is not the purpose of this reviewer to belittle Doctor Bartholomew's work, which for its particular purposes is most praiseworthy, but to point out that it will not do much to dispel the ignorance about the function of government in education which so many political scientists betray. It may be unfortunate, but it is from the point of view and in the interest of education that this review is written.

In spite of such shortcomings, the book should appeal to students of government. Its material is well organized and presented in a clear style. There are three main parts. The first part deals with the historical background of the American constitutional plan of government and the role played by political parties in its operation. A detailed interpretation of the Constitution itself makes up the second part. State and local governmental structures are the matter of the third part. The appendices, which contain the Declaration of Independence, the Constitution, the Articles of Confederation, the Randolph and Paterson Plans offered at the Constitutional Convention of 1787, and a political vocabulary, should prove quite valuable to the student.

JOSEPH A. GORHAM

Department of Education,
The Catholic University.

PROVISIONS FOR LOW-ABILITY PUPILS IN CATHOLIC HIGH SCHOOLS. Louis J. Faerber, S.M. Washington, D.C.: Catholic University of America Press, 1948. Pp. xx+246. \$2.75.

Catholic high school principals will welcome this study, which was done as a doctor's dissertation at the Catholic University. The low-ability pupil is with us always. Brother Louis has made a very thorough investigation of the problem such pupils present in Catholic schools, and he gives several valuable sug-

gestions for principals in the light of his findings. As was to be expected by those familiar with Catholic high schools generally, the findings are not flattering. Even in schools which do not discriminate against the low-ability pupil in admission policy, sufficient provisions are not made for meeting his needs. It is indeed unfortunate for Catholic education that a half century after the Third Plenary Council of Baltimore the majority of Catholic high schools do not extend the same admission privileges to the low-ability pupil as they accord the pupil of higher mental ability. Moreover, where the low-ability pupil is admitted, it is found that provisions for his guidance are very scanty.

This study presents a challenge in the evidence it offers to every Catholic high school principal in America. It presents a challenge also to diocesan authorities whose responsibility it is to provide for the educational needs of all Catholic children. The need for expansion of facilities in Catholic secondary education is very evident. One of the important values of Brother Louis' study is that it highlights a specific need, one that has been to long overlooked.

SISTER M. EUCHARISTA, S.S.C.

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FOUR NEW BROCHURES ON MARRIAGE AND FAMILY. Family Life Bureau. Washington, D.C.: National Catholic Welfare Conference.

1. *Looking Toward Marriage.* 112 pages—25 cents.

This brochure was written particularly to help young people prepare for marriage. It examines factors that make for family failure. It points to means that should insure family success. It discusses the divine plan of marriage—the purposes and properties of marriage as planned by Almighty God. It indicates the differences between marriage as so often found about us today and as it should be. It calls attention to pitfalls and difficulties that lie ahead, in order to forewarn and forearm those looking forward to marriage.

The following chapter headings suggest the major topics treated: The Family Situation; Marriage, Natural and Supernatural; Steps Leading to Marriage; Qualifications of a Life Partner; The Bond of Love; The Legal Regulations of Marriage; Economic Preparation; Looking Toward Marriage Adjustment; The Marriage Ceremony; The Church in Miniature. The little volume was written with the hope that its contents would help toward developing a keen appreciation of the true dignity and beauty of marriage as constituted by the Almighty and toward inspiring individuals to accept wholeheartedly the divine plan and to strive zealously to live in fullest accord with it.

Many young folks today have come to see the pitiful ineffectiveness of merely scientific means for building successful homes that are being offered as substitutes for the help of the supernatural, for the aid of religion. They have come to see the failure of man-made marriage and are determined to build their own married lives in accordance with the divine plan and with divine help. This presents a captivating and promising picture. *Looking Toward Marriage* hopes to help these young people carry out their high resolve.

2. *The Family, A School of the Virtues.* 80 pages—25 cents

This is a very timely brochure. The subject it deals with has not been given sufficient attention in the past. Some virtues, as is pointed out in the introduction, are so closely and so extensively associated with family life that they might well be called the domestic virtues. But all virtues, it adds, are in considerable measure associated with family life. All can be taught within the family circle, and all can be practiced there. In fact, as in other matters of child training, so also in the matter of his training in virtue, his first school is his family and his first teachers are his parents. In other words, the family is highly important in his training for virtuous living.

In treating of the virtues the brochure does not aim at completeness. It gives little attention to matters of controversy. It simply aims at a popular presentation of the virtues that should find a prominent place in any program of Christian living. The following virtues are treated at some length: the three theological virtues—faith, hope and charity; the four cardinal

virtues—humility, obedience, piety, and patriotism, religion, patience, truthfulness, and chastity. Several other virtues, such as meekness and liberality, are at least briefly mentioned.

The Family, A School of The Virtues, should prove useful for private reading or for group study. It should be of interest to pastors of souls, and even more particularly so to priests who are engaged in giving the one-day or "quickie" retreats for husbands and wives that have again grown in popularity since the close of the war.

3. *Sermons and Addresses on Marriage and the Family.* 80 pages—25 cents.

This booklet contains four sermons and eight selected addresses given at annual family life conferences sponsored by The Family Life Bureau of the National Catholic Welfare Conference. The following topics of addresses should suggest the spiritual aspect of the entire brochure: Marriage and The Mystical Body; the Grace of Married Life; Marriage, Natural and Supernatural; The Family at Prayer; The Sacramentals in Family Life; The Domestic Virtues.

Both sermons and addresses should be very helpful for those engaged in giving family retreats.

4. *Addresses on Marriage and the Family.* 76 pages—25 cents.

This brochure also contains selected addresses given at annual family life conventions. The following are the topics treated: Social Order and the Family; Preparation for Marriage; The Marriage Encyclical; Blueprint for a Restored Family Life; Patron of Christian Fathers; Pattern for Mothers; The Art of Being a Good Mother; The Art of Being a Good Husband; The Dignity of Christian Motherhood; The Dignity of Christian Fatherhood; A Blueprint for an Ideal Family; God's Plan of Marriage.

The booklet should be a valuable one for both clergymen and laymen who are called upon from time to time to speak to groups interested in the field of marriage and the family. It should also be useful to study groups and forums.

LOUIS B. POUNDS.

— BOOKS RECEIVED —

Educational

Educators Guide to Free Films, 9th Edition. Randolph, Wis.: Educators Progress Service. Pp. 355. Price, \$5.00.

Thorndike, Edward L.: *Selected Writings From a Connectionist's Psychology*. New York: Appleton-Century Crofts, Inc. Pp. 370. Price, \$3.50.

Whitehead, Alfred North: *The Aims of Education*. A Mentor Book. New York: The New American Library, 245 Fifth Ave. Pp. 168. Price, \$.35.

Yoakam, Gerald A., Ph.D., and Simpson, Robert G., Ph.D.: *Directed Study and Observation of Teaching*. New York: The Macmillan Company. Pp. 290. Price, \$3.30.

Textbooks

Dutcher, George Matthew and Others, Editors: *A Guide to Historical Literature*. New York: Peter Smith Co. Pp. 1,222. Price, \$12.50.

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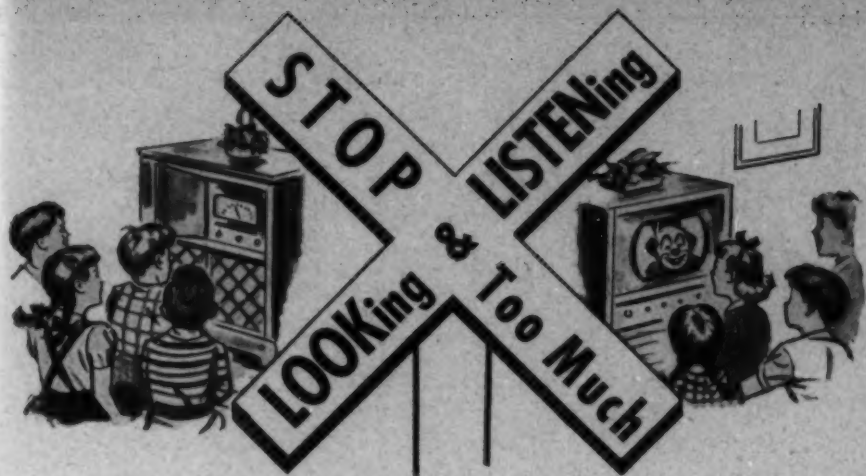
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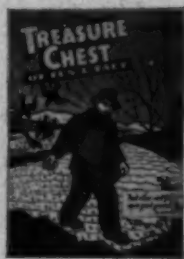
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